



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

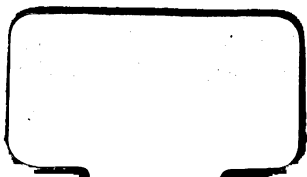
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

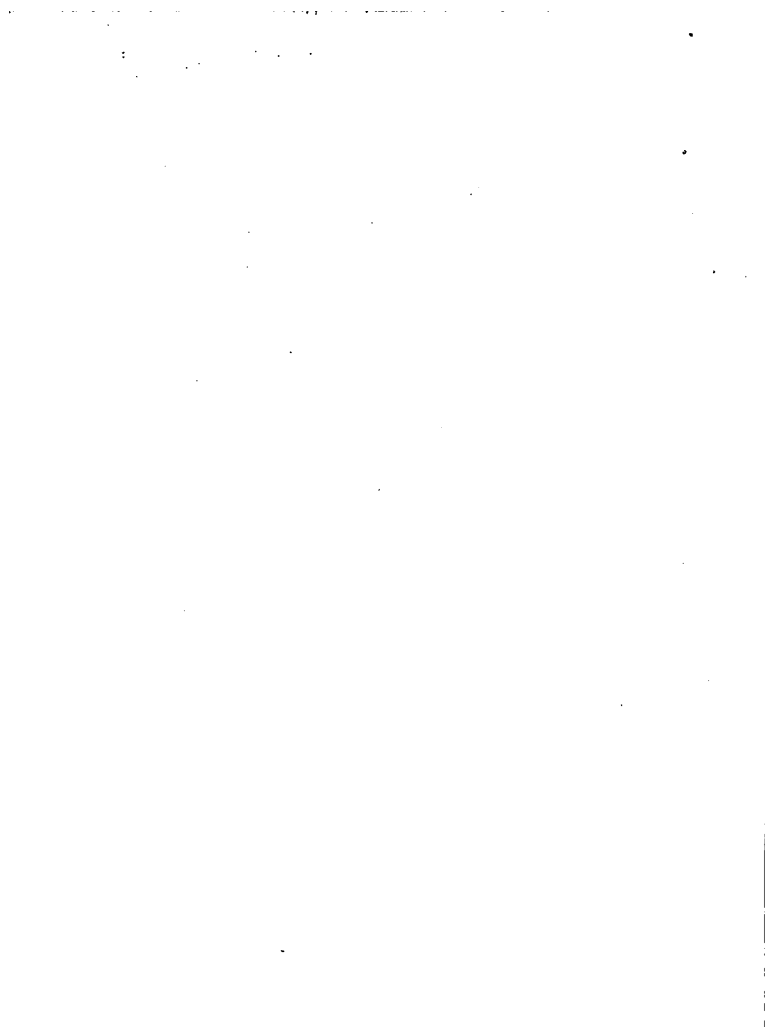
Faithful Endurance,

and

High Aim.

THOMAS HUGHES.





FAITHFUL ENDURANCE
AND HIGH AIM.

BEING

A SERMON

PREACHED ON THE DEATH OF THE LATE

REV. JOHN WESLEY ETHERIDGE,

M.A., PH.D.,

IN WESLEY CHAPEL, CAMBORNE :

WITH A BRIEF MEMOIR OF HIS LIFE.

BY

THOMAS HUGHES.



LONDON :
HAMILTON, ADAMS, AND CO.
1867.

100. s. 236.

LONDON:
PRINTED BY WILLIAM NICHOLS,
46, HOXTON SQUARE.

PREFACE.

HUMAN life is a great thing, if rightly lived and written, which to man must ever be of the greatest importance, and holds over him the highest power in moulding his character, and modifying and guiding his activities; it is the noblest work of God, and the most prominent and the nearest to the sympathies and faith of men. We have memorials and records almost of every thing; and that often with greater attraction and faithfulness, than that of the noblest of human lives is given us. The memoirs of human lives have in some degree lost their attraction and influence over society, because either they have nothing extra in them, or are written not for instruction and advancement, but for the sake of party, or some one-sided view and feeling or other, and often in a commonplace cant-like way. Any life, before reason and justice demand and support the making of it prominent by writing a memoir of it, should have something extra in it from the

mass of human beings. I believe all will acknowledge this to be the case in the life of the late Dr. Etheridge; and, for this reason, it should not be allowed to pass entirely unremembered and unimproved. The sermon and the short memoir are only intended to save his name and virtues from falling into common oblivion; to write a more detailed narrative of his life, was neither a part of my plan, nor had I the leisure for it; even this has been written whilst engaged on another work. My respect for his character demanded so much, and more I am not in a condition to do.

T. H.

December 3rd, 1866.

FAITHFUL ENDURANCE

AND

HIGH AIM.

"FOR he endured, as seeing Him who is invisible."

Hebrews xi. 27.

ONLY one side of existence is visible to our sensuous organs, and known to our natural reason. We are not able, on natural grounds and by the use of material means, to discover and understand at all, all the sides, conditions, and relations of existence. And what we do discover and understand on natural ground, pertains only to the rudest and lowest forms and relations of being; the greatest, the grandest, the most important, and the most glorious, are out of sight. Existence cannot express itself to our intelligence all in all in this condition of things; because we have no powers and means on natural ground to perceive and understand it. Before we can see all the sides of existence, we must rise to a higher platform of vision than what

nature presents us ; our powers of perception must be better, and the medium of light and knowledge more adapted both to our powers and to the object itself ; before we shall perceive existence as it is, all in all, we must look through other medium than sense and different mode of revelation from nature. To know existence on both sides perfectly, we must cross the stream of mortality, be clothed with immortality, and be furnished with better powers of perception, have clearer and more comprehensive mediums of vision, and be raised above the obscurity of time and earth, to the advantage, brightness, and glory of heaven.

The side of existence which unceasingly presents itself to our perception in this state of being, is unfit to cover all our nature and meet all our wants. It is inefficient to solve all our doubts, to develope our nature to its possible advancement, and to satisfy our higher spiritual aspiration. The side of existence presented to us on natural ground is one of mixed character, —nothing complete, nothing perfect, nothing final. Darkness is mixed with the light, misery with happiness, death with life. It is the side of the material, of the mortal, and of the grave, which presents itself to our view here ; it is the

foggy side of existence, the wintry side of being, and the toilsome trying state of an earthly sojourning, to the higher and the happier home.

The antithesis of the material is the spiritual, and the counterpart of the finite is the infinite, which in themselves are out of sight. The spiritual and the infinite are seen not in themselves, but in the expression of their being, and in the results of their activities. The spiritual is not a tangible substance, so as to come in contact with the sensibilities of our senses; but is known rather through the medium of our consciousness, which is unseen in itself, and only known by itself. There are natural and evident reasons why the Infinite cannot be seen by finite sense: that He is infinite is a sufficient reason, without mentioning any more. It would be as much a contradiction to the law of reason and equality to expect that finite sense could perceive an infinite being, as to think that limited power of intelligence was able to comprehend Him. No one at any time has seen Him. He is spiritual, hence invisible in nature; and infinite in person, hence illimitable and incomprehensible. The different forms of manifestations which the Infinite has made of Himself, are simple expressions of His character, and thoughts, and purposes;

and we have an evidence of His being in the degree and the way they are made and understood.

But apart from the unfitness and disadvantage of this state of sense and matter to perceive the spiritual and the unseen, the acquired indifference, dulness, and corruption of the human mind and heart, are additional obstacles, and often far greater and more hopeless than the natural, because unnatural and sinful. When man becomes earthly in his tendency, sinful in his habits, trivial in his ambition, mean in his associations, and corrupt in his affections and sympathies, his conscious dignity and spiritual nature are gone, his true aspiration is lost, his belief and hope are impaired; the earthly is become an antagonism to the heavenly, the unseen is forgotten in the seen, the brighter is lost in the duller, and the infinite is lost in the finite, and the transient objects of sense and time. When the mind thus reaches such a state of mean earthly sympathies and bondage, not only it is in a condition in which it is hard to perceive the spiritual and the infinite unseen, but often it becomes disbelieving of their existence in themselves. Hopeless and comfortless unbelief is thus added to the natural difficulty which existed before. In such a condition the soul loses all

fellowship in its sympathies and desires after the spiritual and the unseen, and from this there is but a very short step to a dull unbelief in their existence.

The belief in the unseen is not a mere groundless faith, fed and begotten by superstitious fancy and vain imagination ; but is grounded in fact, and supported by equal and sufficient evidence. The unseen is ever around us, ever near us, ever within us ; we are on the border of it, there is but a step into it ; in our higher nature we live in it. Every thing seen carries an evidence of some unseen cause which evades and defies the perception of the acutest sense. Every one carries with him in his perpetual consciousness, a demonstration to himself of the existence of something unseen capable of thinking and of feeling in various ways and intense degree ; yet the being who is thus conscious of acts and impressions no one sees, he eludes all human gaze and material sensation. There is an unseen side even in the condition and relation of society ; even in this life we have friends and blessings which we never can see, no more than the fellowship and union existing between friends and friends can be handled and seen with material hands and eyes. It is the unseen which

is one of the great charms and untold power of religion; its awful nearness and mystery awe all; its hopes,—grandeur and glory, heaven and happiness,—encourage and enlist all true and faithful souls.

Religion all in all directs to the unseen. It comes from the unseen, it receives its power and vitality from it, it points to it, and leads in its hopes and expectations to it. Its truths, promises, blessings, agents, graces, and results are about the unseen; it came from it and fits for it; that denied, it has neither work, utility, nor meaning. While it comprehends and is fit for this life, it is in an emphatic manner a system of the unseen. The earnest and faithful servant of God, being governed by religious influence and motives, has the unseen in sight; he lives under its influences, keeps it in view, and aspires to meet its demands and responsibilities. The servant of God is eminently a minister of the unseen; the unseen is the first and last object of his life; from it he received his authority, and to it he looks and aspires. The unseen to him is a reality; he is encouraged and stimulated by its truths and hopes: like Moses, he endures "as seeing Him who is invisible." He is taller than the earthly and the finite; he is able to see

high and far; he draws his support and hopes from the other side.

The brief sentence on which I build this discourse is a short but a comprehensive epitome of the conduct of Moses, in his career of great responsibility, of difficulty, of sacrifice, and of trial. The sentence compresses within a few words the great life of Moses, in its deepest principles, and its highest end and aspiration. Never a life before narrated within the compass of fewer words; and never a one more comprehensively and significantly written. The sentence is a suitable epitaph for the tombstone of Moses, if it could be found; but it is written more imperishably and sacredly than on a stone. It will not be allowed to die; it is written in the temple of religion and in the oracle of truth; as a truth it brightens up afresh the more it is touched and examined; like a primary luminary of a constellation, imparting brightness and light to all, and reflected upon in return from all the luminaries in the constellation. The sentence, short as it is, reveals fully to our view the secret roots and governing principles in the life of Moses. We have here laid open before us his lofty aim, his single purpose, and the mysterious source of his support and courage. It shows the

strength of religious motive, and the all-sufficiency of the spiritual and the Divine, to comfort and sustain under all the trials and perplexities of earth.

In order to see and feel fully the force of these words, we must keep in mind the condition and all the circumstances which surrounded Moses. As the excellency of the gold appears to a greater advantage in the presence of the dross, and the true and the real are enhanced in value and admiration when contrasted with the false and the artificial ; so the conduct of Moses rises in our appreciation and admiration when all in his training, associations, and various relations as to the past, present, and future, will be taken into full account. He was in a condition that demanded much sacrifice as to his present position and prospects, and required extraordinary amount of faith and courage in view of the future ; he had much to leave behind, and, in an earthly view, but little to expect in the future. Hardly any earthly prospects or prize could outweigh and be greater than what he possessed already. God and the unseen alone could give greater motives, and outweigh all earthly considerations, in a mind so pure, convictions so grand, and motives so lofty as those of Moses.

But we shall take the words of the text as revealing certain principles applicable to the true servant of God in all times and places, rather than in their direct application to Moses, as written ; and on this ground they are both true and fruitful.

I. The characteristic and tested conduct of the servant of God. Both the character of the service itself, and the state and conditions under which it is performed, demand endurance at the hands of all the servants of God, in this world of personal infirmity and relative difficulties, trouble, and opposition. Endurance is a condition proceeding from the very character and relations of things ; without it the engagements cannot be kept, the work done, nor the end attained. Endurance is an evidence of genuine conviction, real faith, true attachment, single and high aim, meek patience, and faithful unyielding perseverance, which are all demanded in quality of the service which God requires and accepts. Endurance is an act of persevering continuation in time, of submission to all the conditions requisite to obtain the object, and containing in itself certain quality of disposition, both of heart and mind, suitable for the end in view.

Endurance which has an element of perseverance, of unyielding effort, is an essential condition of every important and great enterprise. The advanced in scholarship and learning has to persevere hard and long to conquer difficulties and solve problems; the politician has to persevere to fit himself for his work and to gain his measures; the merchantman in the goods of earth uses all means, devotes all his powers, time, and opportunity, to establish his character and succeed in the object he aims at. To such an extent is this a condition of things in this life, that all we have to depend upon it; no field can be ploughed, no house built, no prize won, no distinction attained, without the practical unceasing application of the law of perseverance. It is demanded of the sailor and the traveller, of the agriculturist and the manufacturer, of the commonest peasant and the greatest merchant, of the statesman and the artisan, of the child and the sage; all these have in different ways to attend to the conditions of the same law or fail. The path of perseverance is demanded by every door, the effort of perseverance is required by every success, the patience of perseverance is an irrevocable condition to all that is excellent, successful, triumphant, and happy in life. In this the

condition of the heavenly and the earthly meet ; and that of the servant of God and the slave of this world in this respect is common ; only the perseverance of the servant of God is on higher ground, greater in itself, nobler in sacrifice and motive, grander in achievements, and demands higher qualifications for its actual performance and successful completion, than are required for any earthly enterprise whatever.

As the purest and best metal is capable of greater endurance in test and service than the baser sort; and is tested as to its value accordingly ; so the servant of God shows the purity of his character, the earnestness of his conviction and aim, and the value he sets upon the object in pursuit, in his unyielding persevering endurance. He shows the same persevering effort in all places and conditions ; he exercises the same enduring power, in the sunshine and the shower, under the frown and the smile, in the pleasing and the displeasing, in waiting and hard working, in success and disappointment ; he is made for endurance, and the exercise of it shows his character to be both true and noble. While the best may fail in the test, the base and false cannot but fail ; none but Moses-like in conviction and earnestness could have endured

what he did; so none but the true are capable to stand the test of the sacrifice and the effort demanded.

1. The difficulty of the position demands a characteristic endurance. Every way the position of the servant of God is surrounded with difficulties: whether we view the service in itself, or in its relation to this imperfect sinful condition of things, or to the dulness and hardness of men with whom he has to do, or to his own natural infirmities and insufficiency, alike this is shown from all. There are duties numerous and arduous to be performed; sacrifices hard and constant to be made; the service is so great and exact in its demands and duties that the most able and faithful ever feels himself inefficient and unfaithful; and the noblest of heaven's servants feel this upon the whole the most, because they can see further and deeper into the Divine mystery and into their own heart and character than others. There are difficulties of thought, of faith, of heart, of conscience, of will, of life, of duty, of sacrifice; and all these, in some way and degree or other, fall into his lot. As Moses had to do with a murmuring and ungrateful people, and had to be responsible for the Divine plan even, and all that happened; so the servant

of God has often to do with unreasonable men in thought and action, and the prominence of his position makes him an object of all the storms that rage, and all the narrow and unchristian watching and treatment that human bitterness and malice can command and sustain. He has ever an effort to make in private and public to bring himself to the requirement of his God on one hand, and the want of the objects of his service on the other: he has to watch and perform the will of heaven on the one side; he has on the other to meet the spiritual wants of men, and bear much with human infirmity in its different shades and forms. In such a service the union of all the powers of heart and mind is required; all resources and powers must be made subservient to it, and that often in conditions of hardness and disadvantage, which in themselves have the greatest difficulty; and with all these, there is an endurance of faith and patience required.

2. It is a conduct characteristic in the constancy of its devotion. While all change, it is hard to be constant; and yet the character, the objects, and all in the end and relations of the servant of God demand it; and this is one of the distinguishing characteristic elements in

the faithful servant, which raises him above the worthless and the faithless. If he neglect the culture of himself in heart and mind, his fitness for his work is impaired ; if he neglects the culture of the soil of his care, weeds will grow, and it becomes marred and barren. He has to use his sword to keep it bright, and keep himself ready and skilful for the day of battle. His work, in nature and relation is always the same, and ever increasing with the increase of his resources and powers : if he has little, he gives it ; if he has much, he devotes it the same, to the same will and end. He ever looks in the same way ; he ever confides with the same heart in the same source ; winter and summer he is the same ; in storms and calms he endures and labours on. His motive does not wander, his sympathy does not waver, his effort does not flag, his faith does not wane, his patience does not fail ; his root is in the same soil, his leaf of the same colour, and his fruit of the same cluster, only richer and riper ; whilst he patiently endures, he earnestly works, and constantly advances. He is like the anvil, beaten but the same ; he is like an anchor, tried, steadfast, and strong ; like a star, often obscured and hidden from human gaze and admiration, but still

bright in its light to those who can see it aright, and true to its centre and end. Whilst he is thus constant in motives and devotion to God and every great interest, he explores new fields of knowledge. He never thinks that he has reached the outer boundaries of truth, the lowest stratum of knowledge, and the loftiest region of purity and happiness; he ever sees something beyond and above which he has not attained unto, and is steadily fixed on it, and earnestly striving for it. He seeks richer pasture, both for himself, and that he may better feed others; he sees the field wide and various, and whilst the central sympathies and motives of his soul are one, he turns himself to all objects, and searches and enjoys, both for his own good and the advancement and good of others.

3. It is an attitude evincing deep and earnest conviction. Every true act has its root in true and deep conviction, and the act, in quality and degree, corresponds with the conviction underlying it. In all human activity, the colour of the conviction oozes out: if the one is deep, genuine, and strong, the other is noble and great; but if, on the contrary, conviction is feeble, superficial, and false, the result cannot be great and noble. We judge of convictions by

the character of the actions, the degree of the sacrifice, and the constant, persevering effort made to gain the object in view. To every true servant of God, His service is as real as life, and important as truth ; his convictions are deep and earnest, as to reality, importance, and results, of the objective truths of his belief and practice. It is a conviction broad and solid, capable of bearing any upper-structure ; it is deep and mature, fit to meet any trial or tempest. Nothing but such a conviction could have influenced Moses to such a course of life, and sustain him under his burden of responsibility, work, and trials ; and nothing but such a conviction can inspire with hope and courage, lead on with undaunted faith and comfort, and arm the soul with the first great requisitions of endurance and triumph. Such a conviction is needed, and such the faithful servant of God possesses.

4. It is a conduct characterized in singleness of aim and object. There is no division in affection, will, or motives ; his soul is an undivided unity in its aim and ambition. Nothing is allowed to go between the soul and its supreme end and object ; it is ever kept prominently and first in view. All things are made

tributary to his single purpose, in order to obtain the ends which he desires and seeks above all others,—the honour of his Lord, the spread of truth and happiness, the unity of men with God, and the restoration of man to his place both of faith and life. He deems the object so great, and the end so important, and feels himself so inadequate, and his powers and resources so small to meet their just requirements and claims, that, after devoting his undivided care, he feels himself, after all, a shortcomer. His soul is so absorbed in the great truths which his service involves in its foundation and results, that he feels himself raised above himself by the fervency of his love, and the spirituality of his zeal; and regrets that the sacrifice is so incommensurate with the reason of the demands, and the importance of the end. He has recalled his affections and energies from other walks and objects, and places them all on a higher object and end; he is so lost in his high engagement, that his sympathies spontaneously root and centre in God and things eternal. He, like the steeple, points to one point, and that upward; or, like the needle of the compass, amidst all the influences and disturbing storms of life, points to the loadstone of his great attraction.

5. It is a conduct of enlightened and willing persevering act of self-consecration, to a higher will and purpose. He has an end in view,—to that end he consecrates all his powers, and feels what he has endured is but a mean and a small offering for such high and glorious end. It is a conduct that keeps in view throughout a higher will, and submits and perseveres willingly, in deference and obedience to it, and supported and guided by it. He has the Divine One in sight, and consecrates himself to the end of his high career, keeping Him in view, devoted to His will, and the end of His service; and that because it is Divine on one side, and so important on the other. It is a conduct of enlightened devotion; for it is one of faith in the Divine will and authority, and of piercing intelligence as to its object and end: it is one of willing consecration,—for the means of inducement and support are moral, and in itself it is one of responsibility and reward. The intelligence and willingness of the conduct give it dignity, superior excellency, and happiness. If it were otherwise, it could neither be acceptable to God, pleasing to self-consciousness, nor attractive to others: in fact, it could not be the service of an intelligent and moral being at all.

6. It is a conduct of self-denial and sacrifice. All endurance supposes something hard to bear, or not pleasant to feeling, or disappointing to some wish and desire. There is a sacrifice made, there is a forbearance exercised. Those things which please and gratify the earthly desires of the natural man are sacrificed; the things which oppose the end and object of the service are abandoned or endured. Things of earth must be sacrificed when opposing the heavenly; things of time must be made subservient to things eternal; the creature and sense must be laid under tribute to the Creator and the spiritual. Egypt, with all its pleasures, attractions, and prospects, is left behind and sacrificed; sense is sacrificed to conscience, the present to the future, ease to toil, appearance to reality, the pleasing to natural taste to the will and call of God.

7. It is a conduct based upon real and strong faith in some realities unseen, or anticipated, or in both. A voluntary endurance without faith, based upon some reason or evidence, would be a blind unreasonable impulse, rather than an act of dignity, and worthy of respect. To make the conduct reasonable and noble, the object in view must be equal to the endurance, and the

evidence of its existence sufficient to satisfy the understanding and the conscience. He believes in the reality of the moral and the spiritual, and their superiority to the material and earthly; he believes in the constant and endless, and that the inconstant and transient are subordinate to them in intention and service. He believes in the Divine plan of truth and mercy, for the restoration of man to his personal dignity, and relative place in the Divine order; he believes in the moral nature, high powers, and great and final destiny of man. He believes in the proprietorship and the claims of God over all he has; he confides in His faithfulness and ability to guide, support, and reward. Such are some of the truths which feed the courage and support the endurance of the servant of God. These are some of the truths which constitute the ground of his present sacrifice, and of his future hope and happiness. And this ground being real and accessible to human faith, furnishes sufficient and satisfactory reasons for all endurance, and more than outweighs and compensates for all the sacrifices and efforts made in the attainment of the object.

II. The insight and the far-seeing power of the servant of God: *as seeing Him who is*

invisible. He pierces the veil of dull sense, and peeps into the unseen; he transcends in spiritual perception and sympathies the material and the earthly. He sees far and clear, deep and high; his faith is true, his sympathies are pure, his moral insight strong, and his eye is at once both single and lofty. Transient objects will not satisfy his mind, heart, and faith; he must see the infinite Father, as the source of his support, and the object of his love and life.

1. His soul, in its perceptions and sympathies, is fixed upon the true and right object. The soul must look at somebody or something; but the noble soul of the good is never satisfied until it reaches the highest and the best. His deep and unceasing language is,—*My soul thirsteth for God, for the living God; when shall I come and appear before God?* He must have the perfect pattern as his guide, the greatest perfection as the object of his love and admiration, the richest resources as the source of his comfort and supply; the highest in authority and the all-comprehensive in possession and perfection as his God and Master. To be thus able to fix the eye of the soul upon the loftiest and best object in heaven, bespeaks true and great power; and the consciousness of it as a

fact is a source of unceasing joy and satisfaction.

2. He sees God in the different phases of His character, and in the various relations of His being. He sees God in all law and order, and all truth and goodness in God. He looks at Him from different points and relations, and sees Him under the various shades of His character and conduct. He sees Him in the law and the order of the material; he sees Him in the provisions and arrangements of the spiritual. He sees Him in His work, he sees Him in His word; he sees Him in himself, he sees Him in His sanctuary, he sees Him everywhere in His glorious palace. In his closet he beholds Him face to face, and in his public walks and engagements he turns not his eyes from Him. He sees Him through the mediums which God ordained Himself; he sees Him through the softened effulgent light of Divine intelligence and love. He deciphers the hand of God on every parchment where He has written His name, because he is a better scribe in the things of God than others. In the dark and in the bright, in the hard and in the easy, in the pleasant and in the bitter, he sees God; he lives on an eminence; he looks at things through spiritual mediums,

and from their heavenly light and aspect. He delights to look at Him; he views Him as his God, his sovereign Lord, and his gracious Father.

3. He lives in communion with God, and the real associations of His being. God is the highest object of his search, the central object of his love; the Friend with whom he consults, and the complement of the good he desires. He raises himself to the infinite in goodness, in glory, and in fulness; and the Divine condescends to be his Guide and Companion, and fires him with His life-inspiring love and light. His soul is too large and pure to be satisfied with any one else all in all. He pours out his soul to God, and God pours out His Spirit in resplendent sweetness to his heart in return. He gives himself, in thought, affection, and life, to God; and, as a result of order and fitness, God graciously gives to him Himself: he gives all he has, and he gets all his desires and wants. The creature satisfies not his faith and desires; all in creation meet not his expectation and wishes; in God alone he finds the true and full counterpart of his soul. His meditation is sweet of Him, and when he is awake he is ever with Him. Communing with the highest and the best is to commune with God; and the faithful servant

makes all as medial channels of intercourse between him and his Lord ; his thoughts, his feelings, his work, his actions, the economy of grace and that of nature, are all conditions in the great intercourse.

4. God gives unto His faithful servant an insight into His plans and purposes. He sees into the spiritual ; he enters within the veil into the holiest of all. By the reason of his true sympathies and clear moral perceptions, God reveals unto him His deep secrets. He gets nearer God than the world ; he watches His movements, meditates upon His law, examines His work ; and thus the thoughts of God are revealed unto him. As sovereigns disclose their intentions and wishes to their ambassadors, that they, as agents of high authority, may make them known and convey them to others ; so does the Lord make known His designs and purposes to His servants, and that to the honour of His name and the extension of His kingdom in the world. The secrets of God have their conditions, by conformity with which they are made known ; and the faithful ambassador diligently attends to them. They have certain channels in which they run, and outlets where they are expressed ; and by meeting and watch-

ing these, the purposes of Divine truth and grace are made known.

5. The faithful servant educates himself upward :—so he fits himself for the future, as well as faithfully doing his work at the present time. His aspiration is Godward ; he rises above the present and the visible form and circumstances of being, and communes and lives with and in the heavenly. He never rests in present attainments ; he is never satisfied with present possession : he sees bright stars above, and a glorious world beyond ;—what is not seen to other and shorter ones than he, is seen and appreciated by him. He is as much in the future as he is in the present ; he communes more with God than he does with men ; his conversation is more in heaven than on earth. He studies the glorious problems of heaven ; he tries to solve the great questions of eternity. He fits himself for happier society ; he prepares himself for a more perfect and a more enduring form of existence. By faithfully educating himself thus upward, he with greater ease and efficiency performs his present work, endures his present trials, and appreciates and enjoys his present blessings.

6. He has power of superior spiritual percep-

tion, and is governed by true and pure sympathies. He is fitted, by a participation of higher nature, of fitness and unity of sympathy with God, and constant exercise of his spiritual powers, to see deeper into the spiritual than others. He sees both further and clearer ; while he keeps in sight the great, the small points in the spiritual plan and order of God do not escape his attention. It may be often that he is in many matters duller in his mental perceptions than others, and cannot compete with them in intellectual achievements ; but in spiritual insight into the Divine mind and heart, he is greater than they ; in grandeur of motives and purity of heart,—which are the conditions and medium powers whereby God is seen,—he and his compeers stand alone. This gives him power others have not, fits him for his work, prepares him for his difficulties, sustains him under his trials, and leads him to successes and everlasting triumphs.

III. The motives which govern and stimulate the faithful messenger, in his great and important work. One of the distinctive characteristics which mark out a rational being from other creatures is, he is governed by the law of rational motive. While reason and the power of free action make him responsible, it is the character

of his motives which settles the fate of his actions. In nothing is the good known better from the bad, than in the truthfulness and excellency of his motives. Whilst the good and true may fail in many outward actions and performances, his motives are ever pure and true in sympathy and intention : whilst the bad, on the contrary, fails in both his motives and in his outward performance, but is worse and meaner in his inward motives than he is in his outward actions. The motives of the good are his greatest power and his sweetest joy ; they are the greatest weakness and the bitterest consciousness to the bad : they embolden and support the one, they intimidate and enfeeble the other.

To the mere material and earthly-minded worldling, the motives of the loftiest of God's servants appear mean and visionary. He neither sees necessity and importance in the service, nor superiority and grandeur in his motives. To him it appears dull fancy, and blind stupidity : his moral perceptions, ambition, and sympathies, are totally different from those of the servant of God. When the invisible will be unveiled, and the future experienced, the past tested in the light of eternity, and worldly objects and motives appear in their true colour and value, then it is

possible that the servant of God in work and motive will be seen and appreciated in his right character and superiority. The approach to the close of life demolishes many theories, and the light of eternity will change many views; so will it be with the material worldling as to himself, the world, and the servants of the Most High. But the servant of God, as he approaches the finish of life, and as the light of the unseen will shine brighter, and as his views will see things in their true light and colour, he will be confirmed in his past convictions, and enhanced in joy and happiness. The good grows better to the close, and brighter and happier in the light; so will it be with the servant of the Highest. As Moses anticipated the end from the beginning, and was confident that the end would repay for all the reproach of the journey; so does the servant of God, everywhere and in every age. The lamp of the faithful servant shines brighter towards the close, and his work will appear with greater advantage and resplendence in the light of the unveiled eternity.

1. He acts under the real and sincere conviction of the reality of the spiritual. Whilst he is conscious, in common with all, of the material,

he lives under a deeper sense of the spiritual ; for his attention is more alive to its realities and claims. *God is a Spirit, and they that worship Him must worship Him in spirit and in truth.* But he believes that there is a spirit in man as well, intended and capable of lofty and grand doings and enjoyments, when rightly directed and educated for his high destiny. He sees also the spirituality of the Divine law,—its purity and breadth ; and the spiritual reality and solemnity of the heavenly and the future world, open and appear to his piercing gaze and perception. Acting thus in sight and under the influence of the great and universal spiritual side of existence, he devotes his energies to its realisation more fully, and the raising of others to a full appreciation of its importance, and to a fit relation and attitude with it, and towards it.

2. He carries with him a deep conviction of the superiority of the spiritual over the seen and sensual. He believes that the material is subordinate to the spiritual ; and it demands, on the ground of its superiority, all he has and can do. He views it superior in nature, power, resources, and duration, and feels it thus a powerful motive to guide and support him in his efforts

and devotion. The spiritual is his high point of observation ; it is the apex of his being, and the object of his ambition. He sees it so great and glorious, that he willingly and devoutly offers all to its interest and service. In the superiority of the Divine nature, he sees reflected the spirituality of His moral economy and intentions, both in man and His gracious law and provisions. He sees the spiritual unending and illimitable ; which he aspires after in thought, faith, affection, and active devotion. *But the things which are not seen are eternal ;* which things the servant of God is ambitious to obtain, both for himself and others.

3. As Moses, the servant of God, acted under a conscious sense of obligation to God, so does every one of His servants. He feels that he owes all to his Divine beneficence and goodness ; and if he cannot compensate, he would acknowledge it in heart and action. Has he superior powers ? He knows he has nothing but what he has received at the hands of his sovereign Lord. Has he resources of knowledge ? He owes all to God ; for the object known, the subject knowing, and the means and opportunities of knowledge are from Him. Has he a conscious sense of Divine goodness in his heart ?

He knows that it comes from one common source, and that in order that he might serve his God better, and praise him the louder. Has he means and opportunities of doing good to others, and of showing forth the praise of the Lord? He sees all as coming from the great source of all good gifts, and desires to acknowledge Him in the right use of all. He sees the goodness of God in every step, and His kindness in every thing; and he wishes to acknowledge the same in his devotion to Him, and obedience to His will.

4. He is influenced by a desire to make known to others what he knows of God himself, and that from love to Him and the deep reverence he feels for Him. He knows more of the plan and purposes of God than others; and in the degree of his higher knowledge of Him, he feels love for Him, and is anxious to make Him known to others. He is anxious to increase the fame and extend the honour of His God; and that because he sees clearer and further, believes intenser, and loves more than the common crowd. He is under the constraint of willing love: the same powerful motive which moved Moses, constrained Paul, still moves all the faithful servants of God everywhere.

5. He is moved by the wish and earnest desire to carry out the Divine purposes of grace and mercy. God carries out His plan of mercy by means of willing agents, who are made willing by the teaching of light, and the sympathy of love. In the light of the glorious vision and under the conscious sense of the Divine presence, God asks His servants to go for Him in His work of mercy and self-sacrifice; and then every true servant cries out, overpowered by the importance of the message and the greatness of the work,—*Here am I; send me.* His mind and heart are in full harmony with such purposes and message: he respects and loves them in themselves, their ends and objects, and adores the source from whence they receive their fulness, efficacy, and authority. He feels the wants and misery of men; he believes, from universal evidence, in the fitness, fulness, and greatness of the Divine provision; and is anxious, from his love of truth, his sympathy for man, and his regards for Divine authority, to exert all his power to make such a plan and provision known.

6. It may be said, further, that the servant of God acts under a sense of responsibility, and a sincere wish so to conduct himself as to be

acceptable to Him, both in person and work. He is conscious of the greatness of his work, the sacredness of his mission, and, withal, the difficulty of his task: he feels his own imperfection and insufficiency, the exactitude of Divine demands, and the awfulness of the tribunal to which he is responsible. He looks to the end from the beginning: though a servant, yet he sees far, and looks high. His highest aim is *to finish his course with joy*; and after completing the toil of the day, to receive the plaudit of his great Lord and Master. So anxious and intent is he upon this, that he endures *as seeing Him who is invisible*.

Such are some of the motives which move in common all the servants of God alike; and in the degree they are deep and powerful, the service is intense and faithful. Such motives make him conscientious in all he does; and kindle in his soul intense earnestness not to be found anywhere but where there are equal work, and similar motives under which it is done. Such motives lead the soul on to sacrifice all willingly to the object; and reduce to the mind the difficulties and trials in the way of obtaining it, and make them small and unworthy of being means of discouragements. These motives are

enough to sustain under the common and special trials in the way ; they are sufficient for a Moses in his work, and long and dreary journey, and for a prophet, or an apostle ; they are sufficient to kindle and sustain the faith and the endurance of a martyr, and have done it a thousand times, and, if need be, will again do the same. Nowhere else are such motives in grandeur and power influencing any of the services of earth ; they comprehend all as to greatness, attractiveness, and goodness. Others see the end and reward of their work ; not so the servant of God, his is illimitable and endless. Other services are important in time, but they cease to be so in eternity ; they are earthly in their end and aim, and finish with earth ; but the service of the messenger of God has one end of his work in time, but the other is in eternity ; it has one eye upon the present and the finite, and the other is upon the future and the infinite. Such a service demands high motives ; and such motives only are capable of supporting and leading into triumphant issue such unwearied activity and patient endurance.

IV. The high source from whence the servant of God is supported and comforted. The servant of God has his share of the common trials and difficulties of life in common with mankind

generally ; but he has, also, in addition to these, others, peculiar to himself and his class. He has his common sources of comfort and support in common with others ; but he needs, also, special ones, and God has so provided them for him, so as to meet his case richly and suitably.

In every age and place, the servant of God needs special support, direction, and comfort ; and that for various reasons, arising from different causes and relations. His work is greater than the common paths and transient duties of life ; and, withal, he has more obstructions to its performance from his own imperfections, the condition he is often put in, the character of his message, the imperfection of this state, and the hardness and waywardness of men, than others have to perform their work. He has to bear often with the weakness or dulness of men ; and not unfrequently to do with unreasonable wishes and expectations. People expect more of him than they do of ordinary mortals, so are more liable to be disappointed and hardened. His message often contains things in it not palatable and pleasing to the habits and inclinations of men ; he dares not aim to please and flatter, when truth and righteousness are to be declared. His message is one of truth and mercy, and

always demands sincerity in conviction, and boldness in declaration. As his aim is so lofty, his message so important, and his conviction so genuine and earnest, he requires more to satisfy himself than others do, who have not reached the same level in truth and conviction. He looks above the earthly; he has outgrown the finite and the transient in wish and dependence; and all their promises and powers will not satisfy his true heart and great soul. But, notwithstanding his great wants and aspirations, he has sources never failing in fulness and faithfulness, to supply and satisfy all he wants and desires: he looks and trusts in Him who is invisible, and that is sufficient for all in all.

1. The source from whence the faithful servant of God derives his support and comfort, is supernatural. His service has more to do with the invisible than with the visible, with heaven more than earth, with eternity more than time; and as to authority and claim, he has more to do with God than with men. The transient cannot meet his wants, for the object of his deep thought and ambition is beyond; the natural and the limited cannot give him the support and comfort which his soul requires. He transcends the finite and the limited in faith and affection; they cannot satisfy his lofty soul, they are want-

ing in fitness both as to nature and magnitude. In the nature of things there is no fitness in the material to support and comfort the spiritual in man, and in the limited things of earth to satisfy the desires of an undying spirit. The servant of God is awakened to a deep consciousness of the insufficiency of all, except the infinite, to comfort and support him under the toil and the difficulties to which he is subject. All the treasures in Egypt could not meet and satisfy the large soul of a Moses; and an apostle considered *all things but loss*; and all this because of the loftiness of their ambition, and the unsuitableness of all transient things in themselves, to supply the want and satisfy the high soul of one who is fully awakened to a full sense of its dignity and destiny.

We are comforted and supported, or distressed and discouraged, from the objects of our perceptions, and the relations we stand to them. The great and the good, if on our side, comfort and support us; so is it with a Moses, or an apostle, and all who truly serve God in His high and gracious purposes of grace and mercy. Amidst the trials and difficulties which meet the devoted servant, he raises his believing perception to Him *who is invisible*; and all

are dissipated, and become tolerable and easy. As a sight of the face of a smiling father comforts and supports the heart of a sorrowful child, as the approval of a kind or a just master gives joy to a faithful servant, and as a sight of a bright sunshine cheers the soul after a dreary and a dismal night, so is it with the servant of truth in looking to the face of the Divine from his condition of discouragement and difficulty. As looking to the mean makes the soul small, so looking to the great and glorious makes the soul lofty in its aims, and great in its works and achievements: so by looking to the infinitely great and good, the servant of God is made reliant and noble both in character and work. From the mists of earth he looks to the clear sky of heaven; from the discouragements of earth he seeks the smiling approval of God. He looks from the earthly to the heavenly, from the creature to God, from the natural to the unseen supernatural; and hence, his soul receives its courage and comfort.

2. The source of comfort is one and the same to all God's true servants. What a number of faithful servants heaven has! And yet all are well supported, guided, and comforted. As one sun is sufficient as an instrumental power, to

produce light for all in this world, and one law of gravitation to preserve the material universe in a state of equipoise, so one Divine spiritual light, and one supernatural power, are sufficient to cheer and support all the servants of truth and mercy everywhere. What is suitable for one is the same to the other ; what is needed by one is also, for the same reason, needed by the other ; and what is provided and offered to one, is equally rich for the other. Every servant of God is inspired and governed by the same motives : every one looks to the same source for support and comfort ; and every one receives the same, and from the same inexhaustible source. *But to us there is but one God, the Father, of whom are all things, and we in Him ; and one Lord Jesus Christ, by whom are all things, and we by Him.*

3. The source of support and encouragement, as it should be, is real and constant. The objects of sense change ; but those of faith are the same. God's truth, and the rich provisions of His grace, remain solid and constant ; they are complete and perfect, and needed by heaven and earth both now and for ever. The strongest and best of God's servants would be weak and discouraged, if the source of their support and comfort were inconstant and

uncertain, for they ever need comfort and support. The duties which the messenger of God has to do are constant, his difficulties are regular, and he is ever obliged to fall back upon a higher and a mightier One than himself. But whatever else changes, the source of his joy and courage is unchangeable; ever new, ever rich, ever various, ever sufficient. Let men change, God is the same; let earth be dark and dreary, heaven is bright and beautiful; let earthly streams fail, the ocean of love is inexhaustible; let the path be rugged and weary, support and comfort never fail to soothe and cheer. As the cardinal elements of nature are constant and inexhaustible for all her dependent children, so are the higher provisions of truth and grace for all His dependent servants. As the light is as bright and cheering to-day as it was yesterday for the traveller, and bread and water as accessible and suitable for the hungry and the thirsty, so are the blessings of Divine support and comfort for all who faithfully serve Him. This is the great source of all the encouragement and support of the devoted servant: but for this he would be discouraged in his toil, and flagged in his faith; but on this ground he endures, *as seeing Him who is invisible.*

4. The source of comfort and support is

always suitable to meet the end in view. The end of support and comfort is to meet the exigency of the mind by reason of severe trials and difficulties in the way of pursuing certain work or duty. When beaten by storms, and discouraged by slander and opposition, the strongest is in danger of being dispirited, and becoming unfit for the work and task assigned him. Even the toil of duty, and the arduous task of continuous effort, require some sensible and rich support and comfort, to preserve the soul intact, and full equanimity of strength, feeling, and action. But not only support and comfort have reference to the past and present, to neutralize their trials, and restore the energies of the mind, and preserve them in equanimity and true attitude; but they have also the intention of leading on, and fitting and energizing the soul for faith and effort to meet the work and trials of the future. They are intended as an armour for what is to come, as well as meeting the exigency of the present time, and restore the energies and joys of the soul from a possible depression and discouragement,—from past toil and present disappointment.

But support and comfort, to be effective, and answer all intended purposes and ends, must be suitable both in their nature and all their rela-

tions to the condition and person wanting them. Things not suitable to their ends can neither be the gifts of beneficence, nor yet the production of knowledge and wisdom ; and such things are not merely the same as no provision at all, but worse : inasmuch as they mislead, deform, and produce false views and feelings, which cannot easily be effaced from the mind. But the support and comforts provided for, and enjoyed by the servant of God, are every way fit for their intended purpose and ends. They are all-comprehensive and inexhaustible ; for they comprehend the infinite, the immutable, and all the provision of grace and providence, of means and agents ; they are ever new and accessible, for the faith, the sympathies, and the life of the individual himself, are their condition and channels ; they cover all possible want, for they are spiritual in nature, and immeasurable in magnitude and variety ; they contain all variety in detail and relation, and universal as to place, time, and condition. *For the Lord God is a sun and shield : the Lord will give grace and glory : no good thing will He withhold from them that walk uprightly.*

5. The support and comfort which come from the Divine source, grow richer and more real as

difficulties increase, and the journey of life advances, which is the case with the servant of God. Ordinary duties require strength and courage to perform them, and ordinary trials require comfort to sustain them with Christian fortitude and peace; but peculiar trials and special duties require extra provision and application of strength and consolation, which God gives to His faithful and devoted servant. As the noble ambassador of heavenly tidings advances in the career of life, his relations with society increase: hence his duties are more arduous, his trials on the earthly side of life become greater, his natural buoyancy is not so fervid, he views things more soberly, and as the close of life becomes nearer, and the general foe and the grave approach to sight more real and visible, naturally, gloom and despondency more easily prevail; and unless there were some special resources of brightness, support, and happiness to meet all this, it would be both discouraging, and an evidence of some lack and unfitness. But God has provided for it all. Of this we have an evidence both in religion, experience, and the laws and relations of life. As the life of the true man advances, his faith becomes more solid and real, his hope more bright and serene, his love more rich and expansive,

his resources more varied and mellowed, his vision more clear and piercing, and his union with God and heaven more close and conscious. God provides all things right as to time, place, quality, and quantity. He will not allow His servant to go down to the valley of death and the cold bed of the grave without providing a suitable companion, and all requisite things to meet his increased wants of comfort and fortitude. If earth passes away, heaven comes more to sight ; if the earthly side grows more gloomy, the heavenly side appears more bright ; if nature fails and decays, the spirit waxeth stronger, and revives from day to day ; if the foe approaches, the heavenly Friend is both before and behind, so no harm can happen ; if earth casts him off, heaven receives him in : to him the trials of life become less poignant, and the reality and consolation of heaven more substantial and joyous. When Moses died, it is said his eyes were not dim, nor was his strength at all abated. If this is not true naturally of every one of God's servants, it is so morally, and in a sense and degree, with all His faithful ones.

The stream of death is the last crossing in view to human sight which all alike must make in some of its points and forms. It is crossed

in a storm, and, also, apparently to earthly spectators, all is very dismal and dark ; but the true soul has both calm and light to leave his earthly home, and to begin his heavenly one ; but if it were a painful crossing, it is the last struggle, and before him, on the other side, there is a bright home of immortal happiness and glory. And now, after viewing some of the characteristic features of the life of the servant of God, like other men he has at length reached the place which no one can cross without paying the common penalty, which is death,—the last thing chosen because the opposite of life, the dearest thing we have,—but no one is left to his own choice in the matter, or else few would choose the dreadful step ; but there is a necessity to die, it is a step without an alternative, it is an universal compulsion. And now he is on the border line, he views both sides of the stream ; what, we wonder, may be his view and prospects ? There is a kind of religious curiosity making us anxious to know the views and feelings of such a man in the last hour of life ; but, ah ! we can know but little, because, as the heavenly opens to his spiritual vision and gaze, the earthly side closes and becomes obstructed ; so communication is impracticable, and is inter-

•

rupted for ever. Like other men, he has his timidity, and shudders to meet face to face the last terrible foe,—death; like other men, the pangs and distress of the common dissolution of all that is earthly and conventional are equally painful; like other men, the leaving of his present home is a struggle; he has dependants and friends to whom he clings as dear as life, he has some work of sacred love and toil which he would like to have finished, and he would like to have placed more of the sacrifice of toil on the great altar of man's good before he is called up to his higher state. In reviewing the past from the end, he discovers imperfections connected with his highest service, and some blemishes in his most perfect sacrifices; yet he can trace behind him true motives, efforts made which Heaven did bless, services done which the great Master accepted, and sacrifices offered which God received; he can look at some green spots which his own hands cultivated, and some beautiful flowers which his own devotedness planted and nourished, and which promise fair to be pure and lovely in the soil of heaven. In the last struggle, he submissively and confidently hangs on infinite parental mercy, he shelters under the wings of boundless kindness;

the Lord whom he served in life supports him abundantly in this his last hour; the guide and companion of his life cheers his heart, and elevates his spirit, even in death. But beyond he looks and aspires; and beyond are the chief attractions, both of his hope, and his heart. He looked through life to the future, but now he looks at it at a less remote distance; the veil now is taken off, and the vision dim by reason of distance and common imperfection, is now clearer and expanded. He is like a balloon quivering on the line of separation, as if some inclination to remain a little longer, yet anxious to depart and be with Christ; and after a little oscillation on the border land, the voice whispered, *Come up hither*; obedience was cheerful and prompt, and he is gone to be for ever with his Lord. Now his place on earth is empty, but the economy of God is one, and he performs some nobler and grander service above. The pain, the toil, and the anguish of life are over; the end gained, the prize won, and the inheritance possessed. He has met spirits whom he helped thither, he is introduced into the fellowship of all the glorious things of God's servants reached home from every land and clime, he is honoured among the happy faithful ones, and

never again to toil in difficulties as he did on earth; for ever living in light, filled with love, beholding Divine glory, and in close and unbroken union with his Lord and all resources of happiness without interruption and end.

This passage beautifully and forcefully illustrates the whole tenor of the life of the late Dr. Etheridge, and I know of no passage so suitable to his lofty aspiration, devout spirit, and earnest life, as the one I have selected for the foundation of this discourse. He appeared always, in all matters, not only to be conscious that God's eye was upon him, but also that his eye was upon *Him who is invisible*. This was his motive in his toil, this was his support in his affliction and sorrow, this was the aim and end of his life, and this was the element of his serenity and joy in death. This one thing made him a willing servant, a successful worker, and gave him at last a full welcome and glorious entrance into the joy of his Lord. Now, with Moses of whom the passage was originally spoken, with innumerable company of His servants, he is gone to the spirit world, where no veil hides, no cloud shades, no tempest ripples, no sorrow pains, nor doubt or anguish felt; but all clear, cloudless, safe and happy, for

ever, beholding Him in light unsullied, and in glory everlasting. Over him the storms and disappointments of life have no more power ; he has gained the goal, won the prize, and inherited the possession. Repine not, then, over such an advancement, murmur not in sight of such an achievement, mourn not in the presence of such joy. Grudge not the Lord His own, and His servant his heaven of reward.

MEMOIR.

IN no case should real worth be allowed to fall into forgetful oblivion: it should be preserved for its own sake, as an acknowledgment and remembrance of the work of God, and for the good of the living. I believe all who knew the late Dr. Etheridge will unanimously and heartily acknowledge his superior character, and, as such, worthy of being preserved from the common oblivion which time produces. Nothing can be of equal value to mankind as a knowledge how to live, so as to teach actually, and how to secure all the blessings of this life, and of that which is to come; and nothing can impart this knowledge with an evidence and power, better than an example in actual life. True life is the art of God, wrought in the heart, and on the actual canvass of life; and as the beautiful and pure in art should be preserved for the future good of mankind, so should this higher divine art in

human life be preserved for future exhibition and imitation. True life is the light of God shining in man, and, by the agency of man, to others, which is not intended to be allowed to go out, but as a torch, to shine to future generations, of what God did in other days and places ; or as a beacon to warn the careless and faithless, and cheer and assist the anxious and earnest Christian mariner in and how to pursue the voyage of life, so as to reach the shore in safety. Life being a sacred property both in itself and its relations, also the noblest work of God, should in every way be faithfully delineated, otherwise it loses both its power and utility ; more, it becomes a false test and example, which is a dangerous form of falsehood, inasmuch as it is covered with sacredness, and made a pattern, or imitation, or warning to others.

In drawing a short epitome of the life of the object before me, I feel two difficulties. The one arises from the fact that I was not personally acquainted with Dr. Etheridge long ; the other is the difficulty of comprehending the particulars of his life within so limited a compass as I intend to occupy in this brief notice ; and it is my wish to do it free from exaggeration and undue colour, knowing that nothing can be more acceptable to the

true than the truth ; and nothing can recommend the truth so effectually as to show it in a truthful way, because it is the first in value and commendation.

Dr. Etheridge was born February 24th, 1804, at a small place called Youngwoods, in the beautiful Isle of Wight. His parents being imbued by religious convictions and principles, under the quickening and zealous ministry of the Methodist ministers, and the means of religious institution and edification afforded them by that body of Christians, they aimed earnestly to bring their children up in the same path ; and the results of their efforts in conjunction with other religious influences proved abundantly successful and fruitful in the case of their son, the late Dr. Etheridge. Being thus trained in religious light, and in the midst of Christian example, and under the power of Christian means and entreaties, he felt the importance and necessity of religious principles, blessings, and character. Early, at the age of sixteen, he gave an indubitable expression of those convictions and aspirations in practical life, which during his whole career he fed and carried out. Not many incidents of his earlier years are known : only he was marked with earnestness and sincerity, with order and

industry, and, in all, deeply imbued with truthfulness and integrity, in even the smaller matters of life. The principles which so beautifully characterized his life in Christian manhood, were found the germs of his conduct in childhood and youth. As religious principles took hold of his inner nature, he became all the more anxious after knowledge, from a deeper consciousness of responsibility, on one hand; and, on the other hand, in order to be more useful in the pursuit of the Divine will; and a purer and a greater desire after all that is good moved his mind, and an earnest wish to improve his time and powers, in order to do some good to man, and do the will of God better. Partly after the example of his father, and other direct and indirect influences, he became fond of linguistical study, which he pursued diligently to the close of his life with much success and happy results.

When the mind becomes deeply imbued with any views and feelings, it is in the nature of things that there should be a desire kindled in the soul to propagate the same by all means as extensive as possible; and this, in the degree the truths involved are considered important in themselves and their relations, and the conviction deep and powerful in the mind. That this should have

been felt by convictions so genuine, piety so sincere, motives so unselfish, aspirations so true, and mind so active, as those of Dr. Etheridge, was to be expected, and in full harmony with the universal order which prevails everywhere in all things of human conviction; if it were otherwise, the relative utility of personal Christianity would be destroyed, and the success of its propagation would be hopeless. But every one that becomes imbued with the convictions and spirit of Christianity, becomes an agent to propagate its truths and influences to others; hence its power is kept alive by exercise in the heart and mind of the agent himself, its boundary widened, its disciples encouraged, and its influences increased, and become a greater and a more extended power, until its dominion become an universal sway.

As in the great laboratory of life there are various functions, works, and duties, so as to acquire all hands, powers, and degrees, to carry it out and keep it going; and as there are some more fit for one position and kind of work than others, so is it much the same in plan and practice in the great machinery of Christianity. There are some endowed naturally with greater and more fitness for certain positions and em-

ployments than others ; and culture and personal application fit for all that is earthly. So there are some naturally endowed with powers more adapted for the great work of the Christian temple ; and nature, religion, culture, and personal devoted application, make the workman complete. Though these qualifications may sometimes lie virtually dormant and undiscovered, either by the blindness, or jealousy, or prejudice of others, or by the low estimate an individual has of himself ; yet ultimately, in some way or other, they must find their visible and convincing expression, and such qualifications as those of Dr. Etheridge could not long lie undiscovered, and that especially when loved and admired, and among people so simple and zealous. Thus he was soon raised above his compeers, and made to take a higher stand by being persuaded to be an ambassador and a teacher of the great mysteries of the truths which he himself felt in their power, and believed in their verities. Who was the first person or persons who thus encouraged him to this responsible distinction, I have no means to know ; but after undergoing the usual ordeals and tests in the church of which he was a member and a Local Preacher, he was virtually set

apart for the ministerial office, by being sent to Hull to supply for the late Dr. Beaumont, for whom he had high regards to the last day of life. This work he loved; he had his soul in it, and laboured conscientiously and with singular devotion to the last, though not without some discouragements and much affliction.

The high end of life is to gain a genuine and a right character; and as it is the noblest end, it is the hardest and the most difficult task. In the midst of the multitude of human beings of common likeness, and in the face of the monotonous influences of human systems, it is a difficult matter to preserve a distinct individuality at all; and when that is seen and preserved, it is an evidence of superior power and appliance which are not in the possession of men generally. Character is like a well-planned and built house, having different sides and rooms made of various materials, and all parts symmetrical in their proportions and qualities, the production of skill, of patience, and perseverance, in the use of the elements and the opportunities put in our hands; which building man must build for himself or be without it, but the material for such a glorious fabric is provided by God ready to his hand.

Dr. Etheridge preserved his individuality, and won for himself a place among the excellent ones in the temple of truth and virtue; for he gained the most precious and valuable of boons, a good name,—a character. In bodies, whether religious or political, it is a most difficult matter to preserve perfect individuality; they have so many conventional forms and mechanical processes, that they mould the individual into their common likeness, and ordinary men, and very many of superior ones too, are drawn into the vortex of the one image, until the real individual character is lost, and a genuine personal conscience is gone, and given over to the keeping of the conventional order. It is right that the individual should in certain things, and to a certain degree, be thus moulded by the many. Society could not go on comfortably without; but if that is done at the cost of nature, truth, and conscience, there is a wrong done to nature and universal reason and order; which is always the case when certain circumstantial relations and ends are attended to more than simple right and truth, and which is too often the case in all collective bodies. And in the body of which Dr. Etheridge was so illustrious a member, there is too much a tendency in some parts of the system to

mechanism, as if men were tools to be moulded, and not responsible beings to be instructed and guided, and too much an effort in certain quarters for uniformity, which may be attained among inert objects, but never among beings of reason, of conscience, and of freedom. A political or an ecclesiastical uniformity is a very grand and splendid thing to be desired by some mechanical theorists; but if ever it were attained, all freedom, conscience, and individuality would perish in its realisation. But so unnatural and deforming a thing can never be attained, and the effort to obtain it has caused strife and divisions, miserable and great, both in countries and churches, and will always produce the same results, from the nature and reason of human consciousness and aspiration. Collective bodies throw discouragements in the way of individuality, that those who dare to be true to themselves, to nature, religion, and God, are denied that stand and respect which even common courtesy would demand, and not seldom made the subject of suspicion and annoyances, by the more mechanical and smaller creatures of systems; and these smaller men are preferred before them, and raised above them, because more safe, tame, and manageable. Thus often truth is insulted

and bodies lose the best influence of the greatest, the truest, and the best; and so long as this continues, it will not speed well either with church or state. In the face of all this, it requires some sacrifice and effort to preserve one's individuality in perfect tact; and nothing but a strong resolution to be true, and an unyielding effort to be natural and right, can accomplish it. Dr. Etheridge in a high degree preserved his individuality. He had individual characteristics, which belonged to himself, and to nobody else, so marked and distinct. His seclusion from the ordinary and frequent intercourse with society, from the fact of his partial deafness, contributed partially to this result; but it was much more from the superiority of his convictions and aspirations to be right and true in all. Though from the privacy of his life he never made himself intrusive upon the views and customs of others, he had withal the individual independency and daring to speak and do things in his own way; and if it was not a massive torrent, it was true and real.

The character of Dr. Etheridge, in its moral aspect, was symmetrical and beautiful; it was a character of rich and well-balanced virtues. It was like a well-arranged and cultivated garden, covered with green, and flowers of different

forms and fragrance well divided and proportioned in different parts of it. His life was one of order, of conscience, and of purpose ; which gave unto it such characteristic beauty and value. Sincerity was a powerful element in his character ; it was united with the smallest, as well as governed the greatest in his life. Whatever he promised he would do ; whatever he thought was his duty he would perform at all cost and sacrifice ; whatever he thought true and right, his whole soul went with it, and that without a halt or a division. He was remarkably particular in small matters. This was uniformly carried out into all the matters of the smallest detail, as well as to the greater and more immediately religious ones : even the daily articles that came to his house, he must have them paid for as they came. Anybody who did anything for him, he must acknowledge it in some way or other. Now all this was not from a blind and foolish fastidiousness ; but from a conviction of right, Christian principle, truth and kindness, and a determination to follow what he considered the right and safe order of things : which, like every thing true, saves much time, anxiety, and is the real safe and cheap way all in all. He was always considerate and kind in

feeling and expression towards others; he would not willingly tread on a worm, which proceeded from his correct views of relations, and the deep Christian sympathy of his nature. He was catholic in view and sentiment towards others who differed from him and belonged to other bodies. I never heard him, in private nor public, speaking disparagingly and contemptuously of any Christian body, which is too often the cowardly and unchristian policy of smaller men who have but little else to say; and even on this ground would be in a very unenviable position, if those whom they often vituperate in their absence were there to recoil upon them on the ground of their ignorance and unfairness. Dr. Etheridge had catholicity broad enough to believe in the true intention, goodness, and safe end of Ignatius Loyola, which I heard him express in a Missionary speech myself. This, doubtless, would be very offensive to the one-sided narrowness which prevails among so many; but when their Christian stature and knowledge will be more mature in quality and degree, their views and feelings will be different; then they will be able to understand the charity which *hopeth and believeth all things*.

Unselfishness stood out prominently as a marked feature in his character. He knew nothing of policy to serve himself; he appeared to keep himself out of sight in all matters of personal interest. He never evaded any work however hard, and never would throw upon others what he considered he ought to do himself. His honours came unsought for; and rather than seek them, he would shrink from them. He never sought Methodistic honours; from the Methodist body he, like many of the most worthy of her sons, never received his due; he toiled hard in the regular work of a circuit to the last, and that not in the best and most easy circuits withal; and was never rightly appreciated and acknowledged in the church where he devoted all his days and energies to serve and adorn. He attracted more notice outside Methodism than in it; and his honours came from sources outside its boundaries and influences. To say that he never felt all this, is nothing to the nature of the question; right should be done, whether men feel it or not; but I know it was not unnoticed and unfelt by him.

Dr. Etheridge was always ready in his beneficence to relieve the distressed and helpless who presented themselves to his notice. Such were his deep consideration and sympathy with want

and distress, that he could not resist their appeal to his Christian sympathies and charity, and gave far more than is known and believed; and, but for some private resources he had, he could not have done it. There are many cases of distress presenting themselves to a minister, unknown to others; and often the first appeal of sorrow and suffering is made to the minister, and a man of consideration and feeling cannot turn all away; but unless he has something besides his ordinary allowances in the Methodist church, he cannot relieve much, if any at all, with all other demands upon him. In other denominations there is a greater provision in this respect; generally they furnish their ministers with means to this end, but it is a rare thing for any minister in the Methodist body to have anything given him for the poor and needy. And men of ability are paid worse than in other bodies; for the most able has no more, if so much often, than the most ordinary mediocre, which is as unnatural as it is unjust and damaging; for men of superior ability cannot live as ordinary men can. Religion is not intended to destroy nature, contradict reason, violate justice, and rob right of its due; and where superior ability exists, nature, reason, justice, and right demand that it should be acknowledged; this is done and

recognised everywhere, except in the Methodist church ; which is wrong in theory and unjust in practice ; but it cannot remain and continue ; for no convention, however supported by selfishness and predilection, can always withstand the natural reason, truth, and justice of things.

Meekness is a Christian virtue which shone with beautiful lustre and due proportion in the life of the late Dr. Etheridge. He was a child, and yet a full man ; in maturity of thought, graces, and action, a man ; but in simplicity and estimation of himself, a child. This grace in him, as well as others, was neither affected nor paraded ; he disliked any show or parade ; it was real in root and branch in him. It might to some appear as if it approached weakness ; if there was any appearance of this at all, it was nothing more ; he had his own will, and no one could make him do the thing which he was not convinced was right. He preserved his manliness ; he never disposed for any price with his right independency and true dignity. He was not in a position to take part in any discussion, so that he could declare in a debateable form his views on different points : so he did not come into collision with opposing views, but appeared as passive and indifferent in such

matters, which gave in appearance, at least, a greater prominence to his Christian meekness. I believe, if he had had the full use of his hearing, that he would have been rather ready to give expression to his views on debateable points, which would have made some to think less of his meekness, though in itself it would have been the same. Often weakness is mistaken for humility, and timidity for Christian meekness; and on the other hand, much that really is meek in heart and root, is not counted as such, because accompanied with resolute mind and bold expression. Paul was as meek as John, but far more determined in resolution; and much bolder in expression, because greatly his superior in mind. Dr. Etheridge's meekness was not of that timid passive kind as some might think; he had a strong will; he only desired what was kind and reasonable in his house, but it must be attended to, and his plans and promises he would fulfil at any sacrifice to himself. He was not too timid to tell what he considered a fault; and it was by the resolute force of his will in cultivating a habit of industry and hard toil, he acquired his learning and eminence.

The character of Dr. Etheridge presented much of a woman's delicacy and beauty,—

tender without being childish, attractive without being offensive; felt and seen without being forward and intrusive. It was like a clear, subdued light, which burnt easily and naturally without any ostentation, with pleasure and delight to all around; brilliancy was not his order, and if he were brilliant he would not have been loved so greatly by his associates; for brilliancy dazzles so strongly upon some eyes, that it gives them pain; it is too high to be appreciated by all, and too often by its marked superiority it creates jealousy, hence an object of affected depreciation. His character, in a great measure, may be included in three words,—naturalness, symmetry, and constancy. The unity of these together gave to it beauty, power, and so general a liking among those who knew him. It was a character made up of few cardinal elements in its root and centre.—Faith in great realities, conscious responsibility, love for the true and the beautiful, communion with the holy, the good, and the infinite, and true and high aim,—these reflected upon, and moulded him, and made his character of superior and attractive excellency.

Dr. Etheridge loved knowledge in itself;

hence he was a diligent reader and student to the last. He was both orderly and resolute in his plan, and the observing of it. Even after his return in the evening from his appointments from the different places in the Circuit, he had his plan to read certain portions of certain things ; and he kept to it, however late it was and weary he felt himself. He used to say that he did not like to retire like a beast,—return home, partake of something to eat and drink, and then to bed, as if he had no other want and nature than the animal, which demanded to be fed and cultivated. His last wish and exercise of every day were to replenish and cultivate his spiritual and higher nature. His curriculum of study did not comprehend all branches of knowledge in their distinct forms, as included in the general classification of natural and mental science. Mathematics, as the instrument to natural science, he had not paid much attention to ; the science of logic, the instrument to mental science, he had not given very special attention to ; hence metaphysics and psychology generally did not receive specific and methodical attention at his hands. He had not studied either the science of political economy, particularly in its various relations and applications, so

as to be able to comprehend and converse familiarly about it as a branch of human knowledge. Though he had extensive acquaintance with ecclesiastical history, yet he never made history as a science in its universal branches, philosophically an object of consecutive study, though he had an aptness and taste for historical facts and detail. But though he had not made these different fields of knowledge particular objects of his study, yet he had sympathies with them all, and had extensive general knowledge of them. It was rather want of time, and absorbed attention to other things, which he thought of more importance to him, than want of broad aspiration, that excluded him from their pursuit. If he were not one of the most extensive readers, he was a diligent and a careful one, which he kept up to the last; and he was as anxious after any new or special book on any important subject as if he were a student beginning his college life. His chief ambition and study were the literature and verbal knowledge of the Scriptures. Here he made great advance, and on this ground he will be known and respected as an authority. To this he devoted his time and talent, with great earnestness and industry. Order and industry were exemplarily observed by him; he allowed no

time to waste. Even by reading a little at meal times, he kept up some of his former studies, or made himself more familiar with certain things he needed, or wished to know. If he slept too long, he recriminated himself sadly. I met him one morning before breakfast, walking rapidly in front of his house, apparently in pensive deep thought. He measured his steps towards me, and said,—“I am a criminal; I slept too long this morning. I woke about four, and thought it was a little too early to turn out, so I dozed again; and the consequence is I slept too long;” which indicates both his industry and conscientiousness, even in matters which others call small and indifferent.

It is a requisite condition in all forms of knowledge, in order to advance in any branch proficiently, it must be an object of attraction and delight; it must be a matter of pleasure in itself as well as of utility relatively, and even of ambition to the student. When the mind conquers the difficulties of any object of knowledge, by long and continuous communion, it has made itself conversant with it, it then becomes a matter of delight on other grounds than its attraction and importance in itself; for these are not always remembered. It is now a part of the necessity of

life by long familiarity, and has worked itself to the very deepest layers of the sympathies of the mind. Dr. Etheridge began the study of the languages in which the Scriptures were written, from a sense of their importance and value, and made it a matter of conscientious pleasure to make all sacrifice in order to obtain a knowledge of them ; but after a long pursuit of them, they became a necessity of his daily exercise and pleasure ; his life would not have been complete without them ; they were to him easy, and means of charm, like faces and speeches lose their strangeness and awkwardness by long familiarity, and become at last natural and pleasing to our perceptions. Though he had a competent knowledge of Greek, yet it was not so inwrought into the depths of his sympathies, and the daily companion of his thought and converse, as the Hebrew and some of its cognate dialects were. Such was his familiarity with the Hebrew language, that he would often quote it in common conversation, and often produced passages in his sermons, and that simply because he admired it so much, and was so constantly in his mind. Such was his fondness of this powerful and remarkable instrument of thought, that it made him Jewish in some of his notions, habits, and even appear-

ance. He had a full sympathy with all that was Jewish; and no wonder,—for he daily read and believed their oracles, and communed for many years, with love and devotion never surpassed, with the objects of their thought and belief; and that through the medial instrumentality of their loved identical language. There are many to be found, both on the page of history and in the present day, more massive and extensive both in power and learning, so able to acquire knowledge quicker, but never a more true and conscientious student; and but few acquired by painstaking so correct a knowledge of the Hebrew tongue as he did.

Dr. Etheridge made his hand and pen instruments of instruction and knowledge, as well as those of his tongue and life. Though he has not left us much original matter as the result of his literal toil, he has left us enough to show his diligence, learning, and things worthy of the gratitude of posterity. His "Misericordia; or, Contemplations on the Mercy of God, regarded especially in its Aspects on the Young," is a chaste, unpretending volume, containing superior merits, but somewhat wanting in power, variety of illustrations, and deficient in comprehensiveness and depth of thought. It has always appeared to me as

if the author wished to escape the lash of the critic, more than provide rich things for his guests, —the readers, in the preparation of it. His "*Hora Aramaica*" is of a high service to advance the knowledge of the Shemitic languages, and shows the learning and the familiarity of its author in all that is Hebrew. The "Syrian Churches," and the Literal Translation of the Gospels from the Peschito, is another work which shows extensive research and great learning, which is of great value in matters not much known to English readers, or even to scholars. The "Apostolical Acts and Epistles, from the Peschito, with Prolegomena and Indices," followed that of the Gospels, which not only sustained the reputation he had already gained, but confirmed and widened it. "Jerusalem and Tiberias ; Sora and Cordova," is a book intended, in the words of the author, to give "a survey of the religious and scholastic learning of the Jews : designed as an introduction to the study of Hebrew literature." It is compiled chiefly through German sources, and a more comprehensive and instructive book Dr. Etheridge has not written. It contains a collection of knowledge, of things, books, and men, not to be found within the same compass anywhere else. It is

highly interesting, and well worth possessing; and is the more sacred and fascinating, because of its reference, in more than one sense, to his lovely and sainted daughter.

The reputation of Dr. Adam Clarke as a Hebrew scholar produced an inspiring emulation in Dr. Etheridge for Eastern learning doubtless at first; and the often mention and high commendation given by him in his Commentary to the Targums of Onkelos and Jonathan Ben Uzziel, produced in his mind a deep attachment towards those paraphrases of the Scriptures; and as he became more acquainted with them, his former attachment grew into fondness for them; and was influenced by an anxious wish to give them all in an English garb to the public. He gave to the public, in two thick volumes, dedicated to his sainted wife, expressive of that feeling which blighted affection and Christian submission and hope produce, the works of these worthy Jewish Rabbis; and was anxious to extend the same to Isaiah, Jeremiah, and Ezekiel; but before he was allowed to complete the last volume, a voice came and said, "It is enough," and put an end sooner than expected to all his plans and toil in this life, and he meekly submitted

his unfinished work and all to the will of a higher mind, knowing that the disappointed and the incomplete on earth would find completeness and satisfaction in heaven. In conversing about literary toil, he used to say,—“ My labour is more mechanical than mental exertion.”—&c. Though his works generally, from their character, did not tax greatly the reasoning, the analytical, and the creative powers, yet they show much research, and an amazing amount of exact scholarship and patient continuous toil. He felt that he was not encouraged in his hard toil by the body of which he was one of the ministers. I remember to have met him the day he received the statement from Longmans and Co. to Midsummer, 1865, which was better than he expected. He received the statement of sale from the Methodist Book-room just before, and he said, with an unmistakeable disappointment, “ How many copies, think you, were sold among the Methodists, of my last work, last year ? *Only two*. Why, I am not at all encouraged to go on by the Methodists : ” which must tell its own story, and this is the experience of many other private authors who have toiled and given something worth possessing to the public ; perhaps, of nearly all, except the host of the

common-place denominational, biographical, and sentimental authors, who have, to the misfortune of the public, experienced a better fortune. Such a state is neither healthy nor creditable to the Methodist public.

If he will be known by the student of the Scriptures from the works already named, his name will be known to the multitude as the biographer of Clarke, Coke, and, perhaps, his last effort, his *Life of Fletcher*. The *Life of Clarke* is a fine specimen of a Christian biography, manly, symmetrical, and pure, written with great zest, and much taste. Under all the circumstances, the *Life of Coke* is equally good and chaste, only it was written too soon after Clarke's; there is an evidence of exhaustion in the matter, and flagging decay in the spirit and zest with which it was written; and the *Life of Clarke* had produced such a favourable impression upon readers, that it was hard to sustain the same interest; and to do that, this latter volume must be superior in power and charm to its predecessor, which was hardly to be expected. Dr. Etheridge said to me from his own free choice,—“I was sadly teased in writing the *Lives of Clarke and Coke*; I was nearly giving it up several times. Mr. —

had many good qualities in him, but he had great dislikes, and carried them too far; I thought I should like to say something to soothe the heart of Mrs. Susannah Beaumont; I knew her; and in the Life of Clarke I wrote something in commendation of Beaumont and the Life written of him by his son. When the proof came to me it was all obliterated; I restored it, and sent it back; it was again destroyed, and it never appeared." This he said, not with any wish to find fault because he had pleasure in fault-finding as such, but with a feeling of sorrow that a noble character should be denied after his death, what he believed to be his righteous due. I and another gentleman, a few days before his death, after making some arrangements relative to his books, by a pressing invitation, took a cup of tea with him and his sister. I wished to ask whether he had finished the Life of Fletcher or not. The question aroused him, and he looked at me and upward, with those incomparably grand eyes, "I finished it almost through martyrdom, the other night; " putting his hands upon his breast, and continued,—"The writing of that book has been a blessed thing to me." It was the last cup of tea I took with him: where and what will be the next form of communion?

realities in his
 carried them
 like to say
 Mrs. Susannah
 the Life of Chri-
 stianity of Be-
 by his son. It
 obliterated; it
 was again de-
 his he said, w-
 se he had ph-
 with a hair
 should be de-
 l to be his
 man, a few
 some am-
 a pres-
 him and it
 had finish-
 question
 upward
 finished
 ight;"
 con-
 een a
 p of
 the

The character of his studies and the habits of his mind were much adapted to write a commentary or a memoir, which require patience of research in matters of detail, rather than analysis of thought and generalisation of principles. Dr. Etheridge gained his position by the force of undaunted perseverance and industry, and not by any extraordinary endowments naturally possessed by him. Many, with superior powers to him naturally, he has left far behind him in the race of life, and in the glory of heaven. It is not intended to claim for him the loftiest place in the temple of literature; this was neither his aim, nor is it the most advantageous place of spectation to view his superior excellency. Dr. Etheridge had no exuberant power of language, neither at the end of his tongue nor that of his pen; he had apparently but little power of analysis and generalisation; his creative power was not great, his resources of thought not remarkably varied and deep, and his power to show objects in various colours in all their sides was not abundant. Now, these qualities, in a high degree, must exist before a man can be a philosopher, or a first orator, or an eminent writer. The forms of Dr. Etheridge's studies had been too exclusive, and denied him these

qualities in their higher forms and greater degree, and the endowment of nature to him in this respect was not, perhaps, the richest of all her sons.

As a preacher, he was known and admired by a large number, who were enriched in thought and greatly blessed by his ministry. If a stranger had heard him for the first time, if he would not be convinced that he heard a great preacher, he would have an impression that he heard a remarkable man. He had more oratorical actions than students in general have; the study and the pulpit have near relation to each other, yet they are very different in their conditions; one is apt to throw the other into the shade of neglect; so that the preacher is lost in the student, or the student in the preacher; so that it is a difficult matter to unite and preserve both powers intact. His preaching was not of such a kind as to rivet attention by the consecutiveness of its reasoning and the force of its arguments: nor was it an ærial flight, which takes its audience up on the wing of fancy; but when the flight is over, they can hardly tell where they have been and what they have seen,—for it was without much showing new things,—and

when descended are not more prepared for the realities of things than before, but rather less so, because the exercise they have been practising was an artificial one, and never called forth their deeper and greater powers. He seldom dazzled by brilliancy, nor did he overwhelm by combination of forces which could not be resisted; his was the clear, rather than the brilliant, the translucent stream rather than the tornado, the sweet harper more than the rolling thunder. His preaching from its very character, had not the same power over the multitude as it had of attraction and charm to a large circle of his friends; it did not possess in that prominent degree all those qualities which reach and cover universal society; yet, by the force of his eloquence and the power of his ministry, he has made himself a sacred place in the memory and affection of thousands who heard him with much joy.

Dr. Etheridge was not what is called a doctrinal preacher, always dealing in a dogmatical way in few dry bones, as if life could be fed and developed with lines and squares, which often carry no more demonstration of truth with them than the preacher's authority. Dr. Etheridge would preach occasionally upon certain doc-

trinal points which he considered of importance; but this he did much more as a matter of allusion as he proceeded on than make them the staple of his discourses. It was not a sentimental preaching, always dealing in affected pictures and fancied poesies, and that without platform to stand upon, or any particular end in view, except it be to please fanciful folks, rather than enlighten, convince, comfort, and save; though he referred with taste occasionally to a stanza of poetry, yet it was always reality as to platform and end. It was not an unctuous kind of preaching, always telling the congregation how greatly the preacher loves and desires their good, as if this added much to their edification, or that nobody else loved them or sought their good; he, rather in earnestness and action more than in expression, showed this. His preaching had nothing of that tale-bearing character about it, which has so little conscience and truth in it; it was not that raving sort either, which unceremoniously opens the mouth of Gehenna before all who do not come up just to the view and way of the preacher; though he was very pointed and faithful, and had no objection to refer occasionally to an incident, but it must be literally true, and told just as it was.

It may be mentioned further, that his preaching was not a stereotype one in action and expression; it was not changing the text, but the sermon comes out to be the same in substance withal: though he had not so great a variety as some, yet he had requisite things,—he possessed a lofty soul, he had resources of heart and mind. His was not a topical preaching, neither did he grapple philosophically with the principles and laws of life, in their roots and ramifications. It was not a rambling kind of preaching, which no one can either tell whence it comes or whither it goes, and which can tell no one the hour of the day or the point in the compass to any weary pilgrim; nor was it that plain preaching which is so extensively patronized by so many in the present day, perhaps wisely, but which never can give robust health, for it has no new blood and food for souls, for its nutritious elements are poor and commonplace. Though he did not take a new ground, either as to matter or manner, so as to establish a class, yet his preaching was different from the common order, and had different elements in it of superior quality. It was an illustration and application of the events and incidents which the Bible presents to us, and that in

chaste language and most earnest spirit and manner. Preaching is made too much a matter of taste and fancy in the present time; with him it was a matter of earnest reality. Preaching, when true, is a great thing, and should contain all man needs and all truth contains, and the preaching which contains these in their greatest proportion is the greatest and the purest; and if much of what is called popular in the present day were thus judged, it would often receive a different decision and fate to what it does.

Dr. Etheridge prepared his sermons carefully, and in the more important places and on special occasions, he almost word by word reproduced what he had written, and thoroughly impressed it upon his mind and heart. His sermons were not numerous, and he so devoted his time to the pursuit of his loved study and writing, that he preached the same sermons from Circuit to Circuit; so, except extra occasions, he did not make many new sermons. But with him his old sermons had always a freshness in them, because his head and heart were fed in other ways, and his whole soul was in his work. It was always real and fresh to himself, which he imparted the same to others.

The chief power of Dr. Etheridge's ministry was not from the Niagara-like torrent of continuous bursting forth of thought in flame, nor from the special weight of the matter he dealt in, for these were not particularly the characteristic of his preaching. But one thing in a high degree prominent in him was his transparent earnestness. He never failed to impress this upon his audience, and that without any intention on his part. He was lost in his work, and no one who saw him could doubt for a moment his genuine conviction and sincerity.

Unaffected naturalness was another feature brought forth very prominently in his character. No one, in seeing or hearing him, could think of another: he was himself, and no one else. No one was made uneasy by any unnatural look, or awkward action, or imitatory gesture. No one could say of his sermon, as is so commonly said in the present day, "I have it at home, and I can show it you: it was the sermon of so and so, I have heard him preach it." No one could say of him either, "Dear me! is he not very much like, in periods and actions, to so and so? only he appeared very much more awkward and unnatural." He had also in the pulpit a remarkably impressive appearance;

he appeared as if he were lost to all earthly objects, and was taken up into higher regions of thought and sympathy, than those of earthly scenes and associations. He had the look of a Divine messenger. He appeared as if he were sent by God with some great news and important message; and no one doubted either the sincerity or fitness of the messenger, but willingly listened, and believed his message. He never failed to convince that he had something important, and that he knew something particularly of what he was about to communicate to them.

To some his preaching had other forms of attraction. It was easily understood; it did not demand much strain of thought at the time, nor pondering reflection after. Not that it was wanting in thought; but it had not that quantity and quality of thought, which were out of the common routine of general thinking and preaching, demanding extra attention, or would be lost. His preaching was not a logical chain, reasoning out, in a way of his own, conclusive deliverances, but a more illustrative kind, dealing more in surface detail and circumstances, than reasoning out great and deep principles. The language with which he clothed his thoughts

was natural and easy. It was not massive, neither was it like a grand shower of snow in a sunshine, rich and varied; but it was never common-place. It beautifully corresponded with the matter it clothed; it was transparent, and befittingly expressive of his meaning. He was neither slow nor rapid in his delivery,—if anything, slower than the most of superior preachers, perhaps; and this gave charm to his preaching to persons advanced beyond the buoyancy of youth, and those who are not able or willing to run with the preacher. He appeared occasionally as if he were a little at a loss for a word, which quickened attention in the audience; and almost always after this little apparent doubt or hesitation, there followed a flash of forceful and brilliant thought, clothed in beautiful attire. Thus the little apparent hesitation gave more effect to what followed, by showing the greater contrast in the style, and by quickening greater attention in the audience. But it must not be forgotten that the beauty and purity of his moral character gave a peculiar charm and power to his preaching. He was as innocent as a dove; he had no guile; he was unpretentious. Those who knew him loved him, and listened with delight to all he said. Even his first ap-

pearance would impress you in his favour, and make him an object of your love and respect. All he said was connected with his goodness; and both together were a high power of goodness and beauty.

But withal, Dr. Etheridge was not much sought after as a minister in the Methodist Church. He had but few invitations from circuits to be one of their ministers, and never from what is artificially called the best circuits. He had no idea of using any means to make his way. He was so engaged in other matters, that hardly he could have thought of himself. He had no policy; he never trod softly to reach a door; he never spoke softly or kept quietly with the purpose to advance himself. He never put himself in the hands of the great brokers of men and circuits, who travel so much over the country, and make it one of their chief businesses to make the stations for the forthcoming Conference, and canvass other official positions, and, of course, recommending their dependent small favourites, and passing other independent superior men to themselves with a significant something, that they will not do. He never made an engagement, as is so generally the case,—“If you will recommend me, I will recommend you.” He never asked a man

to make his way or speak a good word for him in his life; he rather would decline honours, and shrink from appearing to recommend or advance himself in any way. He was not a man that could serve the purpose of a Superintendent of a Circuit in matters of circumstantial importance; hence would not be recommended to Circuits generally from that source.

He was too good for the system; and as things go now, the system of invitation is a perfect partiality and a mockery; it is men of cant and policy are invited to first Circuits as a whole, and men of independency and worth are left behind, and neglected. Unless a minister has a policy, and accommodates himself to certain views and conventions of men and the system, whatever may be his worth and ability otherwise, will not be invited, as the system stands now; and the more superior and independent a man is, the more likely it is that he will not stand always on good terms with these, for there is envy and jealousy in the world and in the church too. Moreover, a man of superior ability has his own will and way, which are not always agreeable to those who would be ruling mortals. The system, as it now stands, needs an exposure, for the characters of some of the best men of the body suffer,

what by private letters, secret hints, committees, and quarterly meetings, and that to the detriment of themselves and the whole. The system, as it is carried on at present, bemeans ministers, and produces false conditions and relations. It raises men of third or fourth class ability to first positions, and often neglects men of first class ability, and puts them anywhere, so as they are out of the way. It is partly produced by the triennial appointment of ministers, which shows the necessity of modifying that conventional arrangement, and the sooner the better. This will be excused as an abuse of the system ; it shows then that a system capable of such an abuse has something sadly deficient in it, which needs a change or a modification, and that the authorities of the body should use means to check or remedy the evil.

I speak upon this matter all the more, because I know that Dr. Etheridge, and other worthy and able men, have and do feel this evil in the Methodist system acutely, and some have so felt it long. It may be it will be said that Dr. Etheridge was neglected because of his partial deafness.* If that were the case, it shows the arti-

* No greater exposure could be made to the present state and procedure of the way many appointments are managed,

ficiality of judgment, or the wrong of the system; if a man of Dr. Etheridge's qualifications and resources could not serve all reasonable ends and expectations, there must be something sadly out of place. His life was most beautiful; his lips were eloquent and instructive; his intellectual powers were strong and well stored; and yet because of a little deafness, he was not considered eligible for Methodist Circuits. Alas! is it come to this, that a little accident can neutralise the call of God, and that men can put aside the noblest qualities and the clearest evidences of God's message, to make room for their conventionalities and fancies? No one felt his infirmity

than publishing every year an annual containing the *secret* inquiries, and their *confidential* answers, made concerning ministers by semi-official men all the year round; the policies used to get to certain places and positions, and the plots devised to keep other men from certain places and positions; and the efforts made and the influence used to favour certain persons, either on the ground of pity, or personal friendship, or consanguinity. If all that are thus written, said, and done, under the charge of secrecy, were made known to the public, I venture to say, that it would be such a terrible exposure of the way in which the characters of some honourable men are dealt with, that the public would be amazed that such a procedure had been allowed to continue so long.

more than himself; and it was all the more unkind to have neglected him on that account. This infirmity did not in the least interfere with his higher qualifications as a minister, and his extra superiority in other matters should have abundantly compensated for this; and in the estimation of every really Christian man, it would have done so.

Dr. Etheridge cultivated a taste for the true and beautiful in nature, books, and art; he would talk with much delight of a place he visited or a painting he saw. He occasionally tried his hand at painting some characters himself; there is a painting of Luther in the minister's house at Camborne, of his production. So fond was he of art, that when he entered a room he would examine the pictures in it, and give his opinion of them almost the first thing; and when a natural object presented itself to notice, his conversation would suggest artistic tendency. I remember the first time I met him on the lawn before his house by the side of the Wesley Chapel at Camborne, where much ivy grew by the wall of the school buildings and partly that of the chapel: he looked at it with pleasure, and said, "That plant is often associated with ecclesiastical buildings." He was also fond

of music; he would examine music books, and evidently took much pleasure in certain tunes. The last thing he did every day was to play a tune or two on the harmonium; living next door to him, we knew what was coming when we heard the harmonium between eleven and twelve every night. This he did in part, in the beginning, in memory of his beloved daughter, for whom he bought the harmonium; but at last it became a necessity to him for its own sake, as well as for hers, so was doubly sacred to him.

The theological views of Dr. Etheridge had nothing peculiarly prominent in them, except, perhaps, one or two points; they were, upon the whole, the same as the theology of the body of which he was a minister, and of theologians generally. His theological views were not sharply defined, nor did they stand prominently in his preaching; and seldom did he declare them dogmatically in private intercourse and conversation. As it might be expected from his direction of reading and study, his theological views were conservative; and if they were too much so, his motive was true, and his belief earnest and sincere. The more liberal and advanced in their theological views are as

anxious to conserve what they think true as the sternest and narrowest conservative to be found: only they differ as to the absolute limits, as marked by schools and sects; they believe that theological truth is to develop with art, science, and human advancement generally, if not in some of its cardinal truths, yet in its interpretation and expressions. The conservative say, "We have reached the goal of being in theological knowledge; there is nothing more to be expected;"—the more liberal say, "What we have found and systematized may be true, but we must go on to examine and advance, or at least it must be so in sympathy and desire, or the present truths we have, will become dead and monotonous." The conservative theologian makes the past infallible, and shuts out the present and future from any possible advancement: yea, he makes it a crime for trying to advance at all, whereas the more liberal in his views has no faith in the infallibility of the past, no more than in that of the present, and believes that we are bound to use all means and powers, and try to advance. Conservatism cleaves tenaciously to past views, whether they contradict science and reason or not; a more liberal theology tries to

unite reason, science, and theology, by trying to find out the elements of harmony and truth, which is more consonant with human advancement and hopeful to theology itself. If Dr. Etheridge was somewhat too narrow and conservative in the form of his theological views and belief, as it has already been mentioned, he was quite liberal in spirit and thoroughly catholic in sympathy; he extended Christian charity to those who most extremely differed from him in theological formal belief.

Dr. Etheridge believed in the personal reign of the Saviour; and in the actual restoration of the Jews to the Land of Canaan. As he has written nothing on this question, and as he was not fond of introducing his views upon the attention of others, and partly from the fact of his partial deafness, he never expressed in my hearing his view on this subject, and from the fact that I did not wish to show my disagreement with his views, I never introduced the subject myself; so I cannot exactly tell the minute shades of his views upon this subject: only I know he had such views, for he preached them. He had communed so much with the Jewish views and sympathies, and was so anxious for their honour and happiness, that he almost unaware to him-

self became one with them in sympathy and belief in these views. On these points he interpreted the Scriptures too literally, which was congenial with his habit of study, which, if the same were done in all other matters, the deductions would be, in many instances, both awkward and unnatural. A literal interpretation leads one to millenarianism, and the same thing leads the other to transubstantiation.

His deep sympathy, sanguine desire, and earnest belief in the literality of the Bible made him an easy disciple to these views ; and, once adopted, their truth was not doubted, and most likely not even suspected, so were believed by him to the last ; but he never made those views in any way distasteful to others who, equally sincere, differed from him ; nor did he allow them to chill, in any way, the glow of feeling and expression of Christian charity.

He had a high view of the rights and respects which are due to the Christian ministry. He believed that so great a work demanded the highest qualifications ; and so high and sacred an office demanded the most sincere regard and respect. It must be evident that respect for the ministers of Christ is very near to respect for the Gospel itself ; it is hard to know how

the message can be rightly respected, if the messenger is disregarded and despised. He could not bear any one to dictate to him, or to interfere in any way with any thing which belonged to his ministerial functions ; he believed he knew how to perform those better than any could teach him ; moreover, he felt he could not transfer his personal and ministerial responsibility to any one, even if any were willing to bear it ; that he must bear himself ; hence it is not fair to interfere where the responsibility of actions cannot be shared.

A person merely meeting him casually, would think him rather shy and reserved ; but this was more an appearance than reality ; as he was approached, and his respect and confidence gained, he was one of the most open and happy companions possible. He had great penetration into character ; persons seen just once by him, it was surprising the comprehensive and correct opinion he formed of them ; he formed his judgment as to whom they were like, their temperaments, and their adapted qualifications. He was not without intimating, sometimes, that he felt that he had travelled with colleagues who had no sympathies with his sympathies and pursuits, and that he could not have high intel-

lectual conception and esteem for them, and could not, therefore, open freely his bosom to them ; and, doubtless, this helped to make him more private than he would have been, and led some to form the opinion that he was not communicative and social.

He was free without the least suspicion ; and as he could not hear quickly, he felt it a kind of obligation to communicate almost all himself. This he did, and was always ready with some incident, Scripture passage, and its meaning as in the Targum, or in some other beautiful or special utterance, or some simile, or remark, or other. He would talk about men and things with humour, and even amusement ; he had a fund of incidents always ready ; and when once he read, saw, or heard a thing, he would always remember it. He used to relate occasionally the advice that Dr. Winter Hamilton gave him : " Etheridge," said Hamilton, " keep from all official positions in the Methodist body. I have seen men with fair ability and promise, but they got into official positions, they grew smaller, and are come to nothing." Thus he wished to intimate that official positions are too highly estimated, and too dearly bought ; and the results are not always to the ad-

vantage and in favour of the persons themselves ; hence, such positions are rather to be avoided than sought and envied. In coming home together one night, we met a man with a donkey and cart: the little animal did not appear the most amiable and willing of all his brethren. Dr. Etheridge was attracted and amused by the sight, and said: "I say, my friend, suppose we buy a donkey and cart, and go round the country to sell our books; that was the way the Puritans sold their books. If you will drive the donkey, I shall sell the books, and we should make a pretty good thing of it."

He used to talk of his friends at the Heidelberg university with great respect; and intended going there last summer, and desired me to accompany him thither, that he might introduce me to some of the dons there; and he used to say, "We must spare our pence." He talked also with sanguine feeling and pleasure of visiting, this last summer, Brecon, the birthplace of Dr. Coke, Trevecca, the home of Mr. Howel Harris, and the place where Lady Huntingdon had her College, where Benson was a Classical Tutor, and Fletcher the Principal, and from there to Madeley. These places were sacred and specially attractive to him, having written the Life of Dr. Coke, and being now engaged upon

the Life of Fletcher, which reminded him specially of these naturally beautiful spots; and by the attraction of these names are made so morally as well, and more so, if possible.

He used to speak with touching and melancholy interest occasionally of the last days of Mr. Buckle, the author of "Civilization in England," who was, through Mrs. Etheridge, his nephew. Mr. Buckle not having a deep regard for religion, and inclined somewhat to sceptical views and sentiments, Dr. Etheridge felt much concern about his last condition and prospects, and used to express himself in his own way: "I hope that at last he found a guide on the dark mountains, to lead him to the light of the celestial city." Mr. Buckle died while travelling in foreign lands,—I believe, somewhere in the Turkish empire; and the last messenger of comfort to him was a Missionary, which was a hopeful incident, and of a high comfort to Dr. Etheridge.

Dr. Etheridge experienced deeply the affliction of life, which is one of its conditions; and often in larger measure the lot of those whom we would wish to pass through life without its bitterer and deeper distress and suffering. In vain our wishes; affliction is above our control; it visits the tenderest objects of our hope and love.

Yes, all of us alike are subject to its withering and painful oppression and results ; and the most innocent and beautiful life, and the greatest favourite child of heaven, is often the greater sufferer in life : it is one of the means to purify and test the quality of the character. He was personally so afflicted that for some years he was incapacitated from preaching, a work he loved as dear as life. In a few short years after his marriage he lost his beloved wife, a lovely and devoted woman, whom he loved to the last hour of life.

He only had but two children, one of them a son, who died in infancy. His daughter died of decline just before she reached the age of one-and-twenty, whom he loved with characteristic devotedness ; from the wounds and sorrows of which stroke he never fully recovered. This tender and beautiful creature was the companion of his life, and the darling of his heart ; he made her a special object of his most tender care, he carried her continually in his heart ; in thought and affection she was as needful to him as life : she adopted his studies, and adapted herself to his views and tastes in all the detail of her actions. He viewed her as a special gift of God, to comfort and be his companion in the walks and

solitudes of life ; and when she was gone, he felt that all was taken that earth could give, and never did he for an hour to the last moment of life forget her. She was too sacred an object to be talked about frequently ; but when he did talk about her, a thrilling feeling of tenderness and grief touched every fibre of his heart, and his whole frame shook.

To him in a special manner was such a bereavement distressing : private as he was in his habits, excluded by his partial deafness from society, and with his natural and sanctified tenderness, must the loss of such a gem be felt deep and crushing. So sacred was she in his affections, that he visited often her grave, though many miles away, and desired at last to be placed in the same grave, as her quiet companion in the dust ; and there, in the quiet churchyard of Gulval, facing the fine Bay of Penzance, both father and daughter sleep quietly together, patiently waiting a better resurrection, to awake together as companions of glory and eternal life. Sleep on, then, faithful companions ! and all of us shall soon accompany you in some small bed of earth ; and the Saviour's voice, in the bright morning [of the future, shall reach and wake us all at the same hour, to sleep and die no more for ever.

And now we have come to the close of this

fine specimen of humanity, so full of superior beauties and excellencies, which few sentences will comprehend, and finish the whole of the toilsome story of his life, and all is ended and over on this side. He came to Camborne at the end of August, 1865, with unmistakeable evidence of declining strength. I heard him at the District Meeting at Truro the preceding May, and did not see him again until he came to Camborne; and I was somewhat surprised to witness him much feebler in voice than when I heard him a few months before; which he himself said was a cold, but was nothing but the subtle beginning of rapid decay; and which never stopped its secret progress until the vitality of the system was exhausted. He caught cold upon cold, and the system could not throw it off.

He lost his way in coming from a country appointment once, and walked considerable distance on a wet, dark night, which gave an additional shock to the system that was already weak, and considerably strengthened the disease. The heavy work of a Cornish circuit, the dampness of the atmosphere, the night air, and the sudden transition from a warm chapel to the open atmosphere, were too much for his already weakened frame, and he soon succumbed under

them. If he had rested from the work of a circuit some time before, or had had some literary post, so as to save him from the toil and exposure of the regular ministry, and country work, he, in all probability, would have lived much longer; and such a life was worth prolonging to all its possible limits. But he added to his regular work literary toil, which is trying and exhausting to the strongest, but was peculiarly so in his case, which reduced him to a mere skeleton of a man, and ultimately to the grave.

So fond was he of work, and so conscientious in its performance, that he toiled hard to the last; he spent all the oil of his lamp in the service of his Lord; he went on sowing the seed of life to the shores of eternity; truly he occupied until his Lord came. All were willing to assist and relieve him in all matters within their power; but he had so much of manly independency, individual conscience, and consideration for others, that he would not accept the offer of others to help him in anything except in a case of absolute necessity. Though he gave but little of his labour to the Camborne Circuit, yet I am bound to say, that he was treated with honourable considerations and great sympathy and kindness by the authorities of the Circuit, and the friends generally, which

should be recorded to their praise and honour, and is so recorded on the book of the great Master, who will not be unmindful of any who treat one of His faithful servants kindly. After his complete inability to take any public work, he wrote the following characteristic note, so full of feeling, Christian submission, and yet of sanguine hope of recovery, the reading of which produced a general deep sympathy and tenderness of feeling; and the meeting passed cordially a resolution of sympathy and condolence with him in his painful affliction and great feebleness.

“CHAPEL HOUSE, *April 4th*, 1866.

“MY DEAR BRETHREN,

“BEING prevented, by confinement, from meeting you to-day, and thinking that you would like to know how I am going on, I beg to say that, generally, through the blessing of God on Dr. Harris’s care and skill, the foundation cause of my dangerous malady in the chest has, in a good degree, been overcome, though it has left me in a very feeble and wasted condition, attended with a cough by day and night, that gives me to understand that the case is not yet decided, and that my fate still wavers in the balance.

"In this state of uncertainty, my steadfast strength and refuge are in God, as my God in Jesus Christ. He knows what is best; and my supreme desire is, that His will may be done. I pray, indeed, that He would restore me, that I may do some good service yet; and that He would be pleased soon to put His word of Gospel truth and grace once more upon my lips; but that if this be not His holy will, He would put upon these lips, in life and death, the words of submissive resignation, prayer, faith, love, and hope. Either way I shall do well; and shall find a privilege to live, or a more blessed privilege to die.

"May I be permitted to request your friendly intercessions that it may please the Lord to restore me to labour in the vineyard, or to fit me for the rest which remains for the people of God?

"And I cannot but offer to my brethren of the pulpit, whether Itinerant or Local, my fervent acknowledgments and thanks for the generous and noble aid they have given me in my distress. Never, never will the memory of your kindness be effaced from my soul.

"When we meet at last in the presence of our Divine Master above, He will not be slow to remember this that you have done for His

Name's sake to one of the least of His servants.

“ In hope of that day,
 I remain, dear brethren,
 Yours affectionately,
 J. W. ETHERIDGE.”

“ *To the Members of the Quarterly
 Meeting at Camborne.*”

The hopes of the above letter were not realised; he sank visibly and rapidly; and never after was allowed to use those lips for the service of his Master, which he so earnestly prayed for and desired: the alternate was given him, he was prepared and was received to the rest and glory of his Lord. Some bright days he appeared hopeful, and he promised himself the high delight of beginning his loved work again; of doing a little, and increasing it by degrees, until he would be stronger. Of this he talked with pleasing anticipation; and he used to say sometimes, that he believed he kept his own; meaning, he was not wasting much; but all these feelings were doomed to be disappointed, —it was clear he was sinking; the foe had grasped him too firmly, and there was no alternate but the grave; and so near was the final stroke, that he died in May following.

In the beginning of May, he asked his medical attendant, how long did he think he might live? was there any probability that he could remain twelve months? And the answer was, if he continued over the trying month of May, he might be spared some time; and at the same time advising him to remove, as soon as possible, to some mild and dry locality, as Penzance, or some other similar spot. When he heard this, and saw that his end was so near and uncertain, he, with signal fortitude and resignation, went to his study, and began to put his papers and letters in order, as if he merely were going for a journey to return again. He was anxious to remove to Penzance; he used to say that Mr. Treffry lived there many years with only one lung; he had an inclination towards the Isle of Wight, his native place; but his daughter was lying near Penzance, and he could not muster courage to leave her there alone. He was anxious to live twelve months; he thought, if this were granted him, that he could complete his translation of the Targums, and complete some other matters which were not finished; but he neither removed to Penzance, nor was allowed to live more than a few days, before the message came and called him away.

I remember to have called the day after he was informed by his medical attendant of the nearness and uncertainty of death: he came from his study a shadow, quivering with nervous sensation of tenderness and feeling. Without a word of introduction, he said,—“ Here am I, busy with the things of this world, to go to my blessed Lord. The Son shall have the victory;” and he, by exhaustion, sank to his chair. He used to utter most comforting and submissive things to his sister who was exemplarily devoted to him, and others who used to visit him. The following stanza is a beautiful expression of his spirit and state of mind throughout his affliction.

“ O how kindly hast Thou led me,
 Heavenly Father, day by day!
 Found my dwelling, clothed, and fed me,
 Furnish'd friends to cheer my way!
 Didst Thou bless me, didst Thou chasten,
 With Thy smile, or with Thy rod,
 'Twas that still my step might hasten
 Homeward, heavenward to my God ! ”

The last time I visited him was the last Saturday afternoon before his death; when I went to his room, he was asleep; I waited until he awoke; when he awoke, he opened his eyes in such an extraordinary manner, as if he anticipated to be in another world among a company of

angels and saints ; after gazing awhile on the top of the room, he saw me, and, with a serene smile, nodded his head at me. His sister asked me to pray. He joined heartily in it ; and as I parted, he gave me his hand, and said, with a strong emphatic voice, "The Lord bless you, even with life for evermore." This was the last intercourse on earth ; he is gone to bless or suffer on earth no more ; and where shall we find many behind so true and pure, so devoted and amiable, so meek and sincere, so unselfish and faithful, as the Rev. John Wesley Etheridge ?

And will any one say that such a life has not answered its high end ? It is hard to say in which way he could have lived to bless his race and please his God better. He devoted, with singular earnestness, his whole life to do good ; what with his lips, example, and pen, it is surprising that he accomplished so much. He gained for himself a good name, he left to mankind a noble heritage,—truth and goodness ; and obtained for himself the applause of his Lord, the crown of eternal life, and an introduction to the society of the blessed and the glorious. Such a life is worth a sacrifice, such a life is worth remembering. The following I wrote to a daily journal at the time of Dr. Etheridge's death, and which I reproduce here.

THE LATE DR. ETHERIDGE.

DR. ETHERIDGE was born in the Isle of Wight. He was early called to the ministry of the Methodist Church, and laboured with great ability, zeal, and earnestness in various Circuits in that body for more than thirty-nine years. He was a man of lofty aim and spotless character, and most conscientious in all he said, wrote, or did.

With the hard work, the constant preaching, and other duties of a Methodist minister, he was a hard and methodical student to the last. His reading was extensive and various; his taste was pure, chaste, and exquisite in matters of art and order; while his sympathies were comprehensive, liberal, and catholic. Not only was Dr. Etheridge in the very front rank in Aramaic learning and literature, but he was familiar also with the classics, and with several European languages. His leading literary productions are, "The Syrian Churches: their early History, Liturgy, and Literature;" "The Apostolical Acts and Epistles, from the Peschito, or ancient Syriac;" "Jerusalem and Tiberias; Sora and Cordova;" "The Life of Dr. Adam Clarke;" "The Life of Dr. Thomas Coke;" "Contemplations on the Mercy of

God;" and "The Life of Fletcher," which work he completed only a few days before his death.

As a preacher he was earnest, instructive, and effective. His appearance in the pulpit reminded one always of one of the Fathers of the church, or of a devoted Jewish rabbi. He appeared as one taken up entirely with his subject, and had no concern about the small and trivial matters of earth. He was absorbed in his theme, in its responsibility and end, and his subject wrought itself deep into the roots of his soul. Hence he was appreciated by the devout, the thoughtful, and the attentive. His sermons bore a mark of his sympathy and taste for Eastern and Jewish literature, and they were occasionally strewed with beautiful gems of thought and flashes of eloquence, which revived and quickened the attention of his audience from possible weariness.

Dr. Etheridge died in his sixty-second year; he finished his earthly journey at one o'clock on the morning of the 24th, having been a sufferer for some months from consumption and general weakness.

He died as he lived, in peace, and in strong faith, committing all calmly and without doubt to the care of his Divine Lord. In him the

world has lost a light, the church an ornament, truth a faithful servant, and those who were in his friendship an inestimable friend and counsellor.

The following was written to a young minister, in answer to some questions of his to Dr. Etheridge, and requires no apology for insertion here :—

“7, GROVE, HACKNEY

May 22nd, 1849.

“MY DEAR SIR,

“I HAVE too long delayed an answer to the favour you did me so many days ago. The daily calls of duty have prevented my attempting so enlarged a consideration of your interesting inquiries as I could desire; and even now I find myself not well able to undertake it. To your question about the time requisite for learning a language, I must reply by reminding you how many modifying circumstances ought to be taken into the calculation;—the strength of the mental faculty, the favourable tendencies of a man’s physical organization, a memory for words, a taste or relish for philological research, collateral studies, and incidental opportunities for applying and experimenting upon the materials we progressively attain. With some

measure of enthusiasm for such pursuits, and systematic and determined perseverance, a man, by devoting stately an hour a day to a language, may, I do not say entirely master it in a year, but may have so far overcome all its difficulties, as well as appropriated its working materials, as to find henceforth its resources are at his command.

“ I know of no better Latin Grammar than the old Eton one, the edition which has the Latin rules rendered into English. For more extensive study, the Latin Grammar of Zumpt will be found an inestimable treasure.

“ The Greek Grammar published by Valpy is to my mind decidedly better than the others in common early use. Its conciseness is no small recommendation; while the well-known erudition of the editor is a guarantee for its correctness, purity, and practical utility.

“ Your question, as to which are the best Greek classics, would require almost a volume to discuss. In the department of history, Herodotus, Xenophon, and Polybius; in poetry, Homer, Apollonius Rhodius, Pindar, the three tragedians, and the writers collected in the Anthology; and in philosophy, Plato, Xenophon's ‘*Memorabilia*,’ Epictetus, and Marcus Antoninus. To dwell upon either the subjects

on which these authors wrote, or the manner in which they have immortalized their names by handling them, is quite out of my power in a communication like the present. The field is immense, as you know, and replete with a life-long interest. I would recommend you to seek an acquaintance with the Greek and Latin writers, through the medium of the excellent English translations with which we are so well furnished. In our line of employment it is not possible to do it to a competent extent in any other way, without consuming the precious time which we have vowed to dedicate to the high duties of our special calling—the salvation of souls. At the same time I am far from discouraging any man from an attempt to acquire the knowledge of these languages, especially if he have an impulse of mind that way. But I think it will be found that the Methodist minister will only have time to apply his knowledge of Greek and Latin to the study of the *Scriptures* and the divines in those tongues; and will be content to refresh his imagination by conversing with the poets and romantic historians of antiquity through the medium of English translations. I remain, my dear brother,

Yours, with many good wishes,

J. W. ETHERIDGE."

The friends of St. Austell Circuit, to their honour, have ordered a tablet in memory of Dr. Etheridge, to be placed in the chapel of St. Austell. The following is the inscription intended to be upon it:—

“In affectionate remembrance of the Reverend John W. Etheridge, M.A., Ph.D., by the friends of St. Austell Circuit, where he spent the last three years of his ministry, greatly respected and loved.

“Endowed by his Heavenly Master with superior powers, assiduous and conscientious in the pursuit of knowledge, varied and mature in scholarship, learned in the Scriptures, impressive and powerful in the pulpit, rich and edifying in conversation, pure and faithful in friendship, meek and unselfish in heart, catholic and true in spirit, symmetrical and beautiful in demeanour, and devoted in all to the last to the will of his Divine Lord; after much domestic affliction and personal suffering, he died at Camborne, May 24th, 1866, in full faith and exemplary meekness, in the 62nd year of his age, and the 39th of his ministry, greatly respected and lamented.

“The memory of the just is blessed!”

Works by the same Author.

Crown 8vo., Price 8s. 6d., cloth lettered.

MENTAL FURNITURE:

OR, THE ADAPTATION OF KNOWLEDGE FOR MAN.

Lately Published, Crown 8vo., Price 8s. 6d.

THE GREAT BARRIER:

A DELINEATION OF PREJUDICE IN ITS VARIOUS
PHASES.

Third Edition, Price 8d.

EVENTS COMMON TO ALL:

THINGS PECULIAR TO THE GOOD.

Price 6d.

THE VICISSITUDES OF LIFE:

A SERMON ON THE DEATH OF THE LATE PRINCE
CONSORT.

Crown 8vo., limp cloth, Price 1s.

ADAPTATION:

OR, MUTUAL FITNESS BETWEEN THE ORDER OF
THINGS AND MAN.

Crown 8vo., Price 4s. 6d.

PRAYER AND THE DIVINE ORDER:

OR, THE UNION OF THE NATURAL AND THE SUPER-
NATURAL IN PRAYER.

Crown 8vo., handsomely bound in cloth, Price 8s. 6d.

**THE DIVINE AND THE HUMAN,
IN NATURE, REVELATION, RELIGION, AND LIFE.**

Demy 8vo., Price 8d.

**THE MIDNIGHT CRY:
A SERMON PREACHED ON THE OCCASION OF THE
GREAT CALAMITY OF THE FLOOD OF THE
BRADFIELD RESERVOIR, NEAR
SHEFFIELD.**

WELLINGTON: HIS LIFE AND CAREER.

CHRISTIAN ENGLAND AND WAR.

**CHRISTIAN LIFE:
A SERMON ON THE DEATH OF THOMAS GARLAND, ESQ.**

Nearly Ready.

**THE HUMAN WILL:
ITS FUNCTIONS AND FREEDOM.**

LONDON: HAMILTON, ADAMS, AND CO.

